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HILL FAMILY HISTORY

ILLUSTRATED

By DR. DANIEL B. HILL RICHARDS



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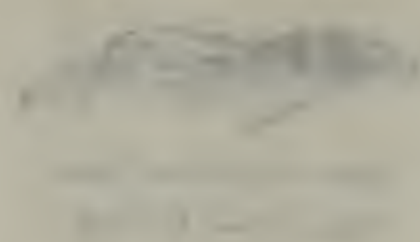
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HILL FAMILY HISTORY

BY

JOHN HILL, D.D.



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DR. DANIEL B. RICHARDS

The Author

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| enter Cache Valley from the southwest, through Sardine Canyon and camp near Wellsville. They then proceed to a place, later known as Church Farm, southwest of Logan. In September, 1855, Geo. W. Baker and his brother, Joe, built a log house there, and stayed for the winter. September 15th, 1856, Peter Maughan led a company of six families into Cache Valley, where they located Maughan's Fort, now Wellsville. In the fall of 1856, William Gardner and his family came to what is known as Gardner's Creek, and established a home there. | |
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ERRATA

Quotation marks (") should follow Pratt in line 18, on page 15.

Caroline Graham Hill was born March 1st, 1841. See line 30, page 41.

Elizabeth Hill Maughan came to Wellsville in the spring of 1860. See line 30, page 50.

The date in line 9 on page 53 should be 1855.

There is the omission of an "s" after "daughter" in the 34th line on page 70.

Line 15 on page 110 should be omitted and the following substituted: "James H. Hill came to Mendon City, Utah, May."

"Warp" is wrongly used instead of "woof" in line 12, on page 118, and "woof" is wrongly used for "warp" in line 13 on page 118.

Under the title of "Hannah Hill Romney" on page 170, line 8, the date should be 1849, and not 1859.

Line 20 on page 181 should be omitted, and the following substituted: "their blessings and partake of their persecutions. She was."

There should be a semi-colon (;) after "freighting" near end of the 6th line on page 193.

"Seeing" in line 22, page 205, should be "seeking."

Blank leaves are provided at the end of this book for the continuation of individual histories to date.

HILL FAMILY HISTORY

CHAPTER I.

Alexander Hill, the son of Daniel and Mary Hill, was a cotchman, having been born at Skipness, Argyllshire, Scotland, on the.....day of October, 1779; and lived at a small town called Johnston, near Paisley, Renfrewshire, about 10 miles southwest of Glasgow. At the age of 10 years he was apprenticed as a sailor boy, and in later years rose to the dignity of first mate. In stature he was tall, being over six feet in height, slender and very athletic. He once fell from the top mast to the deck below. A sailor witnessing the fall remarked: "He is like a cat—always lights on his feet. It has not hurt him."

Alexander Hill sailed many times around the world. On one of his return trips from the West Indies he brought home to his good wife, Elizabeth Currie, a pound of tea, the first that she had ever seen. She prepared the tea for lunch by stewing it for greens.

Alexander Hill was a very interesting story teller. His memory was very tenacious. I have often sat around the hearthstone fire at night, when the back-log was burning low, and listened with childish delight to the narration of the thrilling adventures of his sea-faring life. He fought in a number of important battles, one of which was the Battle of the Nile, fought August 1st, 1798, under Lord Admiral Nelson. A great victory was won over the French nation in the Bay of Aboukir off the coast of Egypt, about 13 miles northeast of Alexandria. The French fleet was almost completely annihilated.

Admiral Louis Casabianca was in command of the flagship *L'Orient* (The West), which was a part of the French fleet. While the battle was raging, the Admiral gave orders to his 13 years old son to keep watch of a certain part of the vessel. The father was soon thereafter mortally wounded. The little boy, not knowing the fate of his father, remained at his post, waiting for further orders until the ship had taken fire, all the guns had been abandoned, and he perished in the explosion of the vessel when the flames had reached the powder.

The following was written by Mrs. Felicia D. Hemans, representing the fate of young Casabianca;

"The boy stood on the burning deck,
Whence all but him had fled;
The flames that lit the battle's wreck
Shone round him o'er the dead.

"Yet beautiful and bright he stood,
As born to rule the storm;
A creature of heroic blood,
A proud though child-like form.

"The flames rolled on; he would not go
Without his father's word;
That father faint in death below,
His voice no longer heard.

"He called aloud, 'Say, father, say
If yet my task is done!
He knew not that the chieftain lay
Unconscious of his son.

" 'Speak, father!' once again he cried,
'If I may yet be gone!'
And but the booming shots replied,
And fast the flames rolled on," etc.

Never before that time, had there been a victory so complete and so overwhelming. When "Battling Nelson," as the Admiral is sometimes called, with his shattered fleet returned to Naples he was the object of admiration which knew no bounds. Honors were everywhere heaped upon him and his noble fleet with the greatest enthusiasm.

Another important battle in which Grandfather Hill was engaged, was the Battle of Trafalgar, fought October 21, 1805, at Cape Trafalgar, off the coast of Spain, with the combined fleets of France and Spain, numbering thirty-three warships. Opposing this fighting force was Lord Admiral Nelson, commanding the British fleet, which was composed of 27 warships. At the break of day these two great fleets were in the presence of each other off the Cape of Trafalgar. Nelson, at once, made the signal to bear up toward the enemy. The wind was very light, and it was noon before the lee division of his fleet broke through the rear of the Franco-Spanish line. Nelson with the other division bore up and threw himself upon their center. As his Victory ship passed astern of Vice-Admiral Villeneuve's French ship, the Redoubtable with her 74 guns and continuous fusillade of musketry, Nelson, while talking with Captain Hardy, fell mortally wounded by a shot in the left shoulder, which

striking obliquely downwards, passed through the spine. He was carried below, and died some three hours later, just as the battle ended in a decisive victory in favor of the British. Lord Admiral Nelson's body was taken home and interred in the crypt of St. Paul at London. I have gazed with admiration upon Admiral Nelson's monument and column on Trafalgar Square, London. Our less illustrious ancestor, Alexander Hill, but no less ardent seaman, mariner and navigator, (whose life deeds we hasten to narrate), was wounded by a grape shot just above the knee.

Alexander Hill married Elizabeth Currie, presumably at Johnston, Renfrewshire, Abbey Parish, Scotland, in the spring or early summer of 1806, at the age of about 27 years. Here seven children, four sons and three daughters, were born to this couple: Daniel, the eldest, born April 2nd, 1807; Agnes, born June 6th, 1808; Alexander, born March 1st, 1811; Mary, born August 16th, 1812; John, born January 26th, 1814; Archibald Newel, born August 20th, 1816; and Elizabeth, born November 17th, 1818.

In the meantime Alexander Hill had given up his seafaring life, and was living in the little town of Johnston with his family. In the year 1821, he with his entire family emigrated to North America—settling in the Bathurst District, Township of Lanark, Canada, and engaged in clearing the forest, making maple sugar and farming. Here, he and his family lived during twelve years. In the year 1833, they left this district of country and moved to the Home District, Township of Tosoronto, Upper Canada, and engaged in the same pursuits.

Prior to the year 1867, the territory which now comprises the Provinces of Ontario and Quebec, were then known as Upper and Lower Canada, respectively. In this year the Dominion of Canada was formed of the Canadian Provinces, and Upper Canada became Ontario Province, and Lower Canada became Quebec Province.

In this section of country now designated as Ontario Province, (Home District, Township of Tosoronto), the four sons and three daughters of Alexander Hill all married, with the exception of Agnes and Elizabeth. Daniel married Elizabeth Brice, March 23, 1833, at Tosoronto, Upper Canada. She was born in Lanarkshire, Scotland, January 9th, 1815. Agnes married John Richards in the year 1831, in the Township of Lanark, Bathurst District, Canada. He was born at the City of Quebec, Lower Canada, on the 16th day of May, 1805, or 1806. Alexander married Agnes Hood in the

Township of Tosoronto, Upper Canada, on the 6th day of April, 1832. She was born in Perth, Perthshire, Scotland, on the 5th day of March, 1811. Mary married James Bullock, March 28th, 1836, at Tosoronto, Upper Canada. He was born in Kirkintilloch, Dumbartonshire, Scotland, in the month of October, 1806 or 1807. John married Margaret Brice in the year 1837, at Tosoronto, Upper Canada. She was born in Glasgow, Lanarkshire, Scotland, on the 16th day of December, 1816. Archibald Newel married Isabella Hood on the 21st day of February, 1840, at Tosoronto, Upper Canada. She was born on the 8th day of July, 1821, in Canada. Elizabeth married William Swapp at Nauvoo, Illinois, in 1845. He was born August 30th, 1820, in Montreal, Lower Canada.

CHAPTER II.

At this opportune time, we now pause long enough to relate the circumstances leading up to the introduction of the Gospel, as taught by the Latter-day Saints, into the neighborhood of Toronto, Canada. In the year 1836, there existed in the City of Toronto a society, consisting of dissenters from the Methodist Church, which was known as the John Taylor Society; and with which Elder Parley P. Pratt, a missionary representing the Latter-day Saints' Church, became acquainted while on a mission there. Elders Joseph Young, Phineas H. Young, Elial Strong and Eleazer Miller were, undoubtedly, the first Latter-day Saints' missionaries to introduce the fullness of the Gospel into the Dominion of Canada. They began this labor in Canada in the month of June, 1832, at Ernesttown, situated in the Province of Ontario, on the St. Lawrence river, about 12 miles east of Kingston. They labored in Canada about six weeks with great success, and established the Ernesttown Branch of the Church. After this the labor prospered and the Church grew under the leadership of Elders Brigham Young and John P. Green. (*Millennial Star*, XXV:376. *Journal History*, June 30, 1832.) In the month of December, 1832, Elders Brigham Young and Joseph Young left Mendon, Monroe Co., New York, for Kingston, Upper Canada. These Elders labored as missionaries there, and established West Loughboro and other branches of the Church near Kingston.

April 29th, 1836, Elder Parley P. Pratt, who had been specially called to open the ports of the Everlasting Gospel to the inhabitants of Toronto, arrived in that city, having separated from Elders Orson Pratt and Freeman Nickerson,

who went elsewhere. Elder Parley P. Pratt tells of an incident which occurred while at home and before departing on his mission. He writes: "It was now April; I had retired to rest at an early hour, and was pondering over my future course; when there came a knock at my door. I arose and opened it. Elder Heber C. Kimball and others entered my house; and being filled with the spirit of prophecy, blessed me and my wife, and prophesied: 'Brother Parley! Thy wife shall be healed from this hour, and shall bear a son, and his name shall be Parley,' etc. * * * 'Take no thoughts for your debts, nor the necessaries of life, for the Lord will supply you with abundant means for all things. Thou shalt go to Upper Canada, even the City of Toronto, the capital; and there thou shalt find a people prepared for the fullness of the Gospel; and they shall receive thee; and thou shalt organize the Church among them, and it shall spread thence to the regions round about; and many shall be brought to a knowledge of the truth, and shall be filled with joy!' * * * I took an affectionate leave of my wife, mother and friends, and in company with Brother Nickerson, who kindly offered to bear my expenses." * * * Brother Nickerson parted from Parley's company and went to fill some meeting appointments elsewhere and Parley went to Hamilton. He had no money. He entered a forest to pray for money, to go to Toronto. After pouring his soul forth in prayer, he returned to the city. A stranger accosted him on the street; asked his name and where he was going. This man also asked Parley if he did not want some money; and gave him \$10.00, together with a letter of introduction to Mr. John Taylor of Toronto. Parley thanked this gentleman very kindly, and departed for Toronto, where he arrived the same evening. Mrs. John Taylor received him kindly, and went for her husband, who was at his mechanic shop near by. Parley told them his errand; but did not receive much encouragement from Mr. Taylor. Parley took tea with them, and sought lodging at a public house. The next morning he called on the clergy of Toronto but was refused hospitality, and was denied the privilege of preaching in any of their homes or congregations. He went to a pine grove, and kneeling down called upon the Lord. He re-entered the town, went to the home of John Taylor, and took his baggage to depart. He was detained a moment in speaking to Mrs. Taylor, when a lady, named Walton entered the house.

Elder Pratt overheard the following conversation between these women: "Mrs. Walton! I am glad to see you.

There is a gentleman here from the United States, who says the Lord sent him here to preach the Gospel. He has applied, in vain, to the clergy and various authorities for opportunity to fulfill his mission, and is about to leave the place. He may be a man of God. I am sorry to have him depart!" Mrs. Walton said that she now understood why the Spirit inspired her to come in; that she was busy washing, and came out a few moments to relieve her feelings; she passed by Taylor's house, but something said "Return." "Tell the stranger, he is welcome to my home. I have a spare bed, and two large rooms where he can preach," etc. * * * I feel by the Spirit, that he is a man of God, with a message which shall do us good!" Parley then went to stay at the home of Mrs. Walton. She sent him to a widow, who had gone blind. He laid his hands upon her head, and blessed her in the name of the Lord. The widow was immediately healed, and could return to teaching school; so that the Methodist Society was relieved of their burden of caring for her. Parley advised her to tell them that she had been healed by the power of the Lord, and to give glory to Him!—(Autobiography of Parley P. Pratt, pp. 145-151).

Tuesday, May 3rd, 1836, Parley had already baptized Mrs. Walton and her family. He writes: "John Taylor and his wife, whose house I first entered in Toronto, were also baptized. He soon became an assistant in the ministry." John Taylor's theological investigations had made him very much dissatisfied with existing creeds and churches. There were several others, who belonged to the same church, in or near Toronto. They were gentlemen of refinement and education. It was their custom to meet several times each month to search the scriptures. The result of their investigation was that: "If modern Christianity is true, then the Bible is false," and vice versa. They had a discussion with the leading men in the Methodist Church. A special conference was called to consider the principles of these heterodox brethren. This conference was presided over by prominent leaders of the Methodist Church, among whom was the Rev. Ryerson and Rev. Lord of the British Conference. The hearing was a friendly discussion of these principles under consideration. It continued through several days; and in the debates, the heterodox proved their equality to those in the opposition. At the conclusion of the investigation, the brethren of the society expressed themselves as being more fully confirmed in their convictions than before; since their learned opponents had been unable to refute them by the word of God.

The conclusion reached was thus stated by the president: "Brethren, we esteem you as brethren and gentlemen. We believe you are sincere, but cannot fellowship your doctrine. Wishing, however, to concede all we can, we would say: 'You may believe your doctrines, if you will not teach them; and we will still retain you in fellowship as members, leaders and preachers.' These conditions, the heterodox could not conscientiously comply with."—(Life of John Taylor, p. 33).

In the year 1837, John Taylor left Toronto and went to Kirtland, Ohio, and became an ardent worker for the Latter-day Saints' Church, and defender of their faith. Parley P. Pratt continued his labors in and round-about Toronto. But just how long he remained there at that time, I am not prepared to say. John Brice Hill, now in his 81st year, informs me by letter, and without solicitation on my part, that "The whole Hill Family were members of the John Taylor Society of Toronto, and were all converted to the faith through the teachings of Parley P. Pratt. Joseph Hill Richards, now deceased, who was born in or near to Toronto, informed me on one occasion, that the whole Hill family, then at Toronto, consisting of 30 members, were all converted and baptized at the same time, and confirmed members of the church, something which is, perhaps, unprecedented in church history. And I read in the minutes of the Essex branch of the Church, taken by John Richards, its clerk, that all of these Hill families were baptized into the fold of Christ on the 12th day of April, 1840, and became members of the Church of Jesus Christ of Latter-day Saints.

It was not all due to the fact that the Hill families may have been members of the John Taylor Society,—nor to the fact that they may have been indirectly converted to the Gospel by the teachings of Elder Parley P. Pratt; because the fact remains, however, that in the year 1840, Elder Samuel Lake came as a missionary to preach the Gospel of Christ as taught by the Church of Jesus Christ of Latter-day Saints in this section of country, comprising Toronto, and the Township of Tosoronto, Upper Canada. He was an energetic, whole-souled disciple of the old Gospel of Christ, as revealed and revived in these latter days. By his eloquence and enthusiasm he soon succeeded in converting the seven children of Alexander Hill, together with their husbands and wives. And notwithstanding the fact that Alexander Hill and his wife Elizabeth, and their son-in-law John Richards, were momentarily less susceptible to these principles of the faith than the other members of the Hill fam-

ilies, yet on the 12th day of April, 1840, all the members of this family went down into the waters of baptism, and were baptized and confirmed into the fold of Christ and became members of his Church. A branch of the Church was organized in the Township of Tosoronto, known as the Essex branch, consisting of 30 members. Alexander Hill, Jr., was ordained a Presiding Priest, and John Richards was elected Clerk of the Branch.

In the spring of the following year (1841) Archibald Newel Hill, John Hill and five other members of this branch of the Church (whose names I do not know), crossed over into the United States and wended their way to Nauvoo, Illinois, where they stayed for a short time; presumably for the purpose of making arrangements for their future homes. They soon returned to their homes in Canada, bringing good reports.

CHAPTER III.

Considerable time was now spent in negotiating sales and selling their homes and farms. The winter of 1841-42, which, peculiar to this section of country, was very severe, and the long nights and short days passed slowly away with few incidents worth mentioning, and without this family group and little branch of the Church yet being ready to depart. Spring arrived and summer came, but not until they had made great sacrifices of price in value did they succeed in disposing of their real property.

All being ready near the beginning of the month of September, the whole of the Alexander Hill family, consisting of himself, his wife, their youngest daughter, Elizabeth, their other six children and their families, together with their relatives, bade farewell to the British Possessions, crossed the boundary line, with horse teams and covered wagons, and entered into the United States. With some necessary delays and brief interruptions, but without serious accidents, they wended their way; and every member of this little colony, with all of their earthly belongings, arrived safe and sound at the village of Nauvoo, Hancock County, Illinois, on the 30th day of September, 1842. The winter of 1842-43 was very cold and extremely severe in the western central part of Illinois. Notwithstanding this fact, however, Alexander Hill and his wife, Archibald Newel Hill, his wife and two children, and his sister, Elizabeth Hill, all lived in a board shanty; and some of the other Hill families fared little or no better. In Nauvoo, the heads of these

families labored in hauling bricks for the Nauvoo House, stones for the Nauvoo Temple, timber and fire-wood from the islands of the Mississippi River, and aided in building this village into a beautiful city. It was here that Elizabeth Hill, the youngest of seven children, was married to William Swapp.

During the winter and spring of 1846, the First Presidency of the Latter-day Saints' Church, as well as many other officers and members of this Church, by reason of persecutions from non-members of the Church and enemies of the same, were obliged to make a hasty retreat from their homes in Nauvoo, by means of horse-teams, ox-teams and other less commodious conveyances, across the Mississippi River upon an improvised bridge of ice on the 4th and 15th days of February, 1846. Others of the Hill families loaned their services and the use of their teams to aid and protect the retreating Saints from the violence of their wicked, persecuting and pursuing enemies, transporting them across the sloughs, swamps and mires of Iowa to Garden Grove, 145 miles west of Nauvoo, and to Mt. Pisgah, 30 miles farther west, where temporary settlements were being made; thence returning to the half-deserted city of Nauvoo, to hasten away with their own half-destitute and suffering families. Upon their return, however, some of these men found their families not in conditions to be moved,—due to sickness, the lack of money and other necessary provisions. Daniel Hill, John Hill and Archibald N. Hill went down to St. Louis to get work; but not finding employment returned. Others of the families, no doubt, went elsewhere for the same purpose. They all drifted back to Nauvoo in due time, occupying their moments in caring for their families, endeavoring to sell their homes and dispose of their properties.

The month of July was already here, and the fields were ripening with yellow grains. In those days no harvesting machines were in existence; reapers and binders were unheard of; and self-headers and threshers in the harvest fields constituted that which is called the "unknown quantity" in algebra. The old harvest cradle and hand-binding were in vogue in those days. I have heard them talk about one man cutting four acres of wheat, and in some few instances five acres in one day with a cradle; and another man following behind with a hand rake and binding the cut wheat into sheaves as fast as it was cut. There is

no reason why some of these fast working men could not find employment in the harvest fields.

I pause here long enough to relate the following incident: While living at Nauvoo, three members of these families, Uncles Archie and John Hill and Uncle John Richards, in company with five other men, one of whom was a Baptist minister, drove out of Nauvoo in two carriages to Camp Creek on the 10th of July, 1846, for the purpose of harvesting grain. These eight men, viz: John Hill, Archibald N. Hill, Caleb W. Lyons, James W. Huntsman, Gardiner Curtis, John Richards, Elisha Malbory, and Joseph W. D. Phelps, went out to the Davis farm on Camp Creek, about ten miles distant from Nauvoo, in order to cut the wheat on said farm. They worked all that day, and also on Saturday morning, July 11th, until about 9 o'clock, when a large group of persons dressed in women's garb passed by. The harvesters became curious and inquisitive to know why so many women should be in that neighborhood at such an early hour of the day. John Richards remarked, "They are not women. Can you not hear the clinking of their boots?" In a short time, they and many more with them, about 80 in number, who styled themselves "Regulators," under command of Capt. McAuley and Jim Logan, returned. This time they were all clad in men's attire, some on horseback, and some on foot. Twelve men of the mob's number marched around the north side of the field; a company of between fifty and sixty marched in from the west, and a small company was observed on the east side; thus hemming the harvesters in to avoid any possibility of an escape. These ruffians were armed with rifles, pistols, muskets, bayonets and swords. James W. Huntsman picked up a white handkerchief and went out to meet them, waving it as a signal of peace. The leader of the mob then called "Halt"! Huntsman asked him what they (the mob) were going to do with them. He replied, "You shall soon know!" They surrounded the harvesters' camp, and demanded, "How many six-shooters and how many fifteen-shooters are in camp?" The reply from one of the harvesters was "none." One of the mob attempted to take Archibald Hill's gun, which the latter pushed aside. The ruffian wheeled around, whipped out a pistol from his belt and ejaculated, "G— D— you I'll blow your brains out if you make any resistance!" They took six guns and four pistols from the harvesters' camp and marched their captives up to Rice's house, where their leader again called for a halt. Here a consultation was held, which re-

sulted in the calling of eight or ten men from the mobocratic ranks, who were sent to the woods near by. In about one-half hour these men returned, each bearing from one to five hickory gads or large withes. John Richards and Elisha Malbory were called for, and marched down to the fence at the end of the field where they had been working, about one-half mile distant. They were ordered to kneel in a ditch, compelled to bare their backs and recline their stomachs over a rail on the bank of the dike. While in this posture they received twenty lashes each on their bared backs from the hickory gads, wielded with both hands by a fresh executioner. As John Richards emerged from the dike a derisive smile escaped his lips. Immediately a dispute arose between the executioners as to whether he should be administered a second dose. Their final verdict was that he had had enough. This part of the mob then returned with their captives to Rice's house, and called for Lyons and Phillips, who were taken to the same place and subjected to the same kind of treatment. This party of men returned to Rice's home and Archibald N. Hill, John Hill, Huntsman and Curtis were called for, who were placed in a carriage drawn by two horses, and driven to the same place of punishment, put on their knees in the ditch, with their breasts reclining on the bank, while a fresh man wielded the large hickory gad with both hands across their backs and shoulders. John Hill, presumably the last man whipped, received twenty-one lashes.

When it came the turn of the Baptist minister to suffer punishment, he entered a plea of "not guilty" to the charge of being a "Mormon." But these self-styled "Regulators," (usurping the four-fold authority of: 1st, prosecuting attorney, whose duty it is to present the evidence and conduct the case in such a manner as to give the offender the benefit of every reasonable doubt; 2nd, assuming the functions of an impanelled jury, sworn to hear the evidence and return an impartial verdict according to the facts presented by the evidence; 3rd, abrogating the supreme authority of the judge, whose province is to admit or reject the testimony of witnesses according to its relevancy and competency, and to deliver his instructions to the jury upon points of the law; and lastly, seizing the arms of the sheriff, who, when duly furnished with a warrant, makes the arrest and executes the judgment of the court and metes out punishment to the criminal according to the law in the case), austere informed the minister that "Like poor dog Tray, he was found

in bad company and must take his punishment!" These men were taken back to the same rendezvous. The mob then smashed four of the harvesters' guns on the stump of a tree, kept two of their guns and all of their pistols. With cursings and blasphemies, as though emanating from the tongues of serpents, hissed at them for being "Mormons," these eight bleeding men were ordered to get into their two carriages, which were faced toward Nauvoo, and Joseph Agnow called aloud, "G— D— you, leave for the Holy City and don't look back!" They started for Nauvoo. After having gone about 50 yards the report of a gun was heard and a bullet whizzed by them. After having gone about a mile they looked back in time to see the mob separating into two companies.

President Brigham Young copied a statement of the outrage above referred to, made by two of the sufferers, John Hill and Archibald N. Hill. (Journal History of 1846, July 11th, 1846, on file in the Historian's office in Salt Lake City, Utah).

The following was published in an extra of the "Hancock Eagle," Nauvoo, Illinois, Saturday, July 11th, 1846:

"It becomes our painful duty to record a fresh outbreak in this county, the result of a demonstration made this morning by a band of outlaws under the command of Jim Logan and Captain McAuley. The heart sickens at these repeated outrages upon persons and property, and the case is, perhaps, aggravated by the fact that mobs have now extended their atrocities to inoffensive and industrious new settlers, who have purchased Mormons' property, and who are strangers in the land.

"In calmly reflecting upon the condition to which this country has been reduced by a gang of ruffians, who style themselves "Regulators," one is almost forced to the conclusion that we are living in a land over which a free government has not shed its blessed influence. Here, in one of the most fertile regions that the sun ever shone upon, in a district of country that has been settled for twenty years, and in the midst of an enlightened community, the families of worthy and respectable American citizens are as much harrassed by the terrors of violence, as if they resided in a wilderness and were daily subject to an assault from savages."

Near the middle of the nineteenth century, this outrage was perpetrated in Hancock County, in the fair State of Illinois, which boasts of the intelligence, refinement, justice

and equality of freedom of its citizens and their strict observance of the laws of the land, by an organized, degenerate herd of ruffians, culprits and assassins posing as American citizens, whose souls are no larger (metaphorically speaking) than the souls of a swarm of so many mosquitoes, which gormandize themselves by gorging the blood of the harmless and helpless, as long as life endures and thus become a stigma to their relatives and friends and a stench in the nostrils of honorable people; and when death comes, their spirits are wafted away to the great beyond into oblivion and forgetfulness to be righteously judged and duly recompensed according to the deeds done in the body.

From this time the mob began to gather and enter Nauvoo. A battle was fought in the city. The Saints lost three of their number; the mobocrats lost from 60 to 80 of theirs. A council was held, and the Saints concluded to abandon the city. Many of them sick, many without means of conveyance, the greater part of them without ample food and provisions, they evacuated the city as best they could; crossing hurriedly over the Mississippi river into Lee county, Iowa. Upon the day of her arrival (after having been driven out of her home in Nauvoo, Illinois, with an axe wielded in the hands of a vile German woman), here near Montrose, Lee County, Iowa, sheltered only by the broad canopy of heaven, and while couched under the sweltering rays of the noonday sun, on July 27th, Agnes Hill Richards gave birth to a baby girl whom they named Rachel.

These people were forced to flee from their comfortable homes, leaving them to be inhabited by mobocrats, their chairs occupied by their enemies, their firesides surrounded and its comforts enjoyed by the children of lawbreakers, and their farms plowed and fallowed by the oxen of those who have little or no sense of moral rights and human justice; who glory in the power of might over right, trampling the inborn rights, per se, of ownership and possession under their feet. The sickness, want of food and poverty of some of the inhabitants of this city furnished no excuse to these lawless, miserable wretches for the enjoyment of their well-earned homes and the warmth of their comfortable firesides. But like the Vaudois (Waldenses) people of the 12th and 13th centuries, in France, Italy and central Europe, they must flee from their homes in mid-winter, leaving the blood-stained imprints of human footsteps on the ice and lily white snows of Illinois and Iowa, to seek anew a peaceful abode, free from cruel, unholy, feigned religious persecutions, in

the western wilderness of North America, among the wolves and savage Indians.

In their hasty retreat, many of the Saints died and were buried by the wayside; and many wives gave premature birth to their children. But the majority of them, though experiencing the bitter pangs of hunger, were delivered from the death of starvation by the interposition of Divine Providence; for, as the children of Israel were saved from starvation, in their exodus from Egypt and flight into the wilderness, by the Divine provision of heavenly, nocturnal manna, so, too, were the expelled, retreating Saints spared from the death of starvation by some inexplicable, unseen hand of Providence in the showering of numerous plump, healthy, living quail in the adjoining woods, about the wagons and near the tent doors of these momentarily camped refugees, fleeing from religious persecutions, but not refugees from justice. So tame were these birds that they could be entrapped without difficulty, or even caught by hand, and without the use of firearms. Thus Providence smiled upon this expelled people, and preserved them from total destruction in their journey through this country, then a comparative wilderness.

CHAPTER IV.

All members of the Hill family had now abandoned Nauvoo, and were sojourning in or wending their way across the vast territory of Iowa, which then contained only 100,000 inhabitants. In the autumn of 1846 they had nearly all arrived at the western banks of the Missouri River, and pitched their tents or built their log cabins at Winter Quarters, now called Florence, on the northern suburbs of Omaha, Douglas County, Nebraska. Grandfather and Grandmother Hill made this journey with their son Archie, his wife Isabella, and three children, Samuel, Hannah and Rebecca,—seven persons in all, with their provisions for the approaching winter. Couched in two wagons, drawn by one yoke of oxen, Grandfather was sick during the whole journey and Uncle Archie was afflicted with ague. They arrived at Winter Quarters late in the autumn, and succeeded in building a log cabin—ten feet in width and twelve feet in length, in which they managed to survive during the winter; but through exposure, Archie's wife Isabella sickened and died March 12th, 1847, leaving three little children, the eldest six years of age and the youngest not quite two years old. Rebecca, the youngest, was given to Aunt Mary Bul-

lock; Aunt Elizabeth Swapp took Hannah, and Samuel, the eldest, remained with his grandparents.

In the spring of 1847, with about 1000 wagons and teams, serving as a vanguard, the Church officials, together with as many Saints who were prepared for such an arduous journey, started westward for the Rocky Mountains, not knowing exactly where they would eventually locate; but were hoping and praying that Providence would direct them to a fertile spot where they could worship God according to the dictates of their own consciences, and rear their families in the sphere of personal freedom and under the fear and admonition of the Lord.

Uncle Archie was the only one of the Alexander Hill family to undertake this westward-bound journey from Winter Quarters in the year 1847; and he did not leave Winter Quarters until about the middle of June, 1847, with the Abraham O. Smoot Company. He engaged as teamster to drive one of Bishop Newel K. Whitney's teams. It took over three months to make the journey, and he arrived in Salt Lake Valley on the 27th of September, 1847. He wrote, "It being a barren looking country, with naked Indians, the antelope, deer, wolf and millions of black crickets, but we were thankful to God for such a home, where it appeared our persecutors never would come to trouble us more." He finished the greater part of his life in Salt Lake City; though he filled a mission to Great Britain and one to Canada. He died in Salt Lake City, January 2, 1900, and was interred in the Salt Lake City cemetery, by the side of his father, Alexander Hill.

Aunt Mary Bullock was the next of the Alexander Hill family to come west. She and her family arrived in the Salt Lake Valley in the year 1848, bringing Uncle Archie's daughter Rebecca with them. The Bullock family settled first at Mill Creek, Salt Lake County, Utah, and began farming. They lived there until after the death of Uncle James, August the 10th, 1850. Some time after this Aunt Mary married Orson Spencer, and came to Salt Lake City to live, where she died on the first day of January and was buried in the Salt Lake City cemetery January 3rd, 1871.

Alexander Hill, Jr., or Uncle Sandy, as we called him, and his family came to Utah Territory in the year 1849, and brought Hannah Hill, Uncle Archie's eldest daughter, with him. He settled at Mill Creek, Salt Lake County, and always lived there until the time of his death, which occurred February 8th, 1889. He was buried in the Salt Lake City

cemetery. His wife, Aunt Agnes, died February 15th, 1872, at Mill Creek, Utah.

Uncle John Hill was the next to arrive in Utah. It was in the year 1850. He first went to Mill Creek, or Sugar House Ward, Salt Lake County, where he stayed for a short time, and later came to Salt Lake City, where he established a home near the corner of Sixth South and State streets.

CHAPTER V.

About the time of the arrival of the majority of the Saints at where Council Bluffs now stands, in Iowa, and where Winter Quarters (now Florence), in Nebraska, was built, they were halted there by the United States War Department; and a requisition served upon them for 500 of their most able-bodied men to go and fight with the Mexican nation. This request was complied with on the part of the Mormon people. Whereupon, the United States Government granted permits to the Mormons, allowing them to peaceably remain upon the Pottawatomie possessions, as well as upon the lands which were then in the possession of the Nebraska Indians. They were to have the use of these lands for farming purposes, for exploiting firewood and timber, for building and improving purposes, together with the privilege of journeying through and camping on these lands. The following correspondence is definite and explanatory of this subject:

Before departing from Council Bluffs with the enlisted Mormon Battalion, Colonel Allen gave President Brigham Young the following permit of passage through Indian lands, and permission to temporarily occupy them.

“Council Bluffs, Headquarters, Mormon Battalion,
U. S. Volunteers, July 16th, 1846.

“The Mormon people, now en route to California, are hereby authorized to pass through the Indian country on that route, and they may make stopping places at such points in the Indian country as may be necessary to facilitate the emigration of their whole people to California, and for such time as may be reasonably required for this purpose.

“At such stopping points they may entrench themselves with such stockade works, or other fortification as may be necessary for their protection and defense against the Indians. This during the pleasure of the President of the United States.

“J. ALLEN, Lt. Col. U. S. A.,
“Commanding Mormon Battalion of U. S. Volunteers.”

Colonel Allen obtained a written and duly signed permission from representative chiefs of the Pottawatomie Indians to permit the Mormon people, then upon their lands and as many more as might come, in their western movements, to settle on these lands, to occupy the same, and cultivate and improve them as long as the Mormons did not give positive annoyance to the Indians. The United States Government, on behalf of the Indian Affairs Department, had purchased the land from the Indians round about Council Bluffs, in Iowa, as is shown by letter under date of Sept. 2, 1846, to Major Thos. H. Harvey, Supt. at St. Louis. The Omaha Tribe of Indians, which had recently been greatly reduced in numbers by smallpox and the Sioux Indians, their warlike neighbors on the west side of the river, welcomed the Saints among them; and gave them written permission to remain on their lands two years, or as long as might suit their convenience, and to use all the wood and timber they might need; all, however, subject to the approval of their "Great Father, the President of the United States." Furthermore, they agreed that they would not molest or take from the Mormon people their cattle, horses, sheep or any other property. Signed on west side of Missouri River, near Council Bluffs, Aug. 31, 1846. Big Elk, X—his cross. Standing Elk, X—his cross. Little Chief, X—his cross.

The following are extracts from Col. Thomas L. Kane's account of the Mormon camp, when he saw them camped on the east side of the Missouri River, where Council Bluffs now stands, when en route from Fort Leavenworth to the east. This is the bright side of the picture, and no doubt, reflects the truth:

"They were collected a little distance above the Pottawatomie agency. The hills of the 'high prairie' crowding in upon the river at this point and overhanging it, appeared an unusual and commanding elevation. They are called the Council Bluffs, a name given to them with another meaning, but well illustrated by the picturesque congress of their high and mighty summits. To the south of them is a rich alluvial flat of considerable width, following down the Missouri River some eight miles, to where it is lost from view at a turn forming the site of the Indian town Point aux Poules. Across the river from here the hills recur again, but are skirted at their base with low land, which serves as a landing. This low land as well as the larger flat on the east side of the river were covered with carts and wagons; and each of the Council Bluffs hills opposite was crowded

with its own great camp—gay with bright white canvas, and alive with busy stir of swarming occupants. In the clear, blue morning air the smoke streamed from more than a thousand cooking fires * * * Herd boys were dozing upon the slopes; sheep and horses, cows and oxen, were feeding around them; and other herds were in the luxuriant meadow of the then swollen river.

“From a single point I counted a thousand head of cattle in view, at one time. As I approached, it seemed to me the children there were to prove still more numerous. Along a little creek I had to cross, were women in greater force than blanchiseuses upon the Seine, washing and rinsing all manner of white muslins, red flannels and particolored calicoes, and hanging them to bleach upon a greater area of grass and bushes than we can display in all our Washington Square. * * * There was something joyous for me in my rambles about this vast body of pilgrims. * * * Wherever I was compelled to tarry I was certain to find shelter and hospitality—scant, indeed, but never stinted, and always honest and kind.”

The dark side of the picture follows quickly, as the night follows the day. After the Latter-day Saints were halted in their journey westward by the United States Government, and were given the privilege of sojourning on the Indian lands by the approval of the Washington Government; and having the sanction and written consent of the Indians themselves, and without provocation or sufficient cause, they were again compelled to leave their homes, vacate the Nebraska lands and abandon their improvements and move back into Pottawatomie County.—(History of the Mormon Church, by B. H. Roberts, Vol. 3, pp. 479-501; Journal History, Nov. 26th, 1849).

Major John Miller, Indian agent at Council Bluffs, wrote to Brigham Young, President of High Camp of Israel and Correspondent of the People at Winter Quarters, in which he asks concessions from the Mormon people in favor of the Indians, which are sufficiently answered by President Young in his communication of May 8th, 1848. See *infra*.

February 9th, 1848, President Brigham Young wrote Col. Thos. L. Kane, asking him to use his influence with the Superintendent of Indian Affairs at Washington, D. C., “to permit such of our people to remain in the Omaha country another year, as they cannot possibly go over the mountains this year.”—(Journal History, February 9th, 1848).

March 27th, 1848, Articles of Resolution and Condolence

were drawn up and presented to the Mormon people, by the Whig Party of Iowa, in which the diabolical wrongs perpetrated against the Saints in Missouri by the Loco Foco party is recited with clarity and vehemence. Signed by the Whig Committee of Iowa, and presented by Sidney Roberts, their delegate. Done at Log Tabernacle, Miller's Hollow, where Council Bluffs now stands.—(Journal History, March 27th, 1848).

April 6th, 1848, Brigham Young was elected President of the Church of Jesus Christ of Latter-day Saints, at the General Conference of the Church, held in the Log Tabernacle, and Heber C. Kimball and Willard Richards were elected as his first and second counselors.—(Journal History, April 6th, 1848).

The Pawnee Indians were somewhat troublesome around Winter Quarters.—(Ibid).

May 8th, 1848, Brigham Young writes from Winter Quarters to Major Miller, Indian agent, as follows: "You say in your letter of May 7th, that we promised to pay the Otoes for the use of their land. You also want us to pay the Omahas for the use of their land. We do not owe them anything for their land; we never agreed to pay them anything. The Government of the United States stopped us here; and if there is anything due the Indians, it is due from the General Government, not from us. The Indians have killed, I suppose, from three to five thousand dollars' worth of cattle for us; the Government ought to pay us for the same, and take it out of their annuities.

"We are now going to leave this place, and it appears that you would be glad to have the Indians take what little we have left; after being plundered of all our hard-earned homes, houses, land and other property, and stopped here on Indian lands, in order to send our men into the army to sustain the American flag. Are we to bear the expense of this? No. By no means! Humanity would say, 'Help the Latter-day Saints to move to their new homes!' What more shall I say? Let the blessings of heaven rest upon the innocent. And it will; and that too in the eyes of all people, sooner or later, and the curse of Almighty God rest upon all the guilty; and no power can take it off. I am a friend to all mankind, and would that they would cease from their wickedness and turn to the Lord! Yet I am persuaded that they will not."—(Journal History, May 8th, 1848).

CHAPTER VI.

June 1st, 1848, Brigham Young and Isaac Morley organized a number of companies of 100 wagons and of 50 wagons each. Brigham Young was elected General Superintendent of all the Camps of Israel, with Daniel H. Wells as his Aid-de-Camp, and they were ready to start next morning.—(Journal History, June 1st, 1848).

June 29th, 1848, Dr. Willard Richards, Franklin D. Richards and others organized a company, which rolled out of Winter Quarters at 4 o'clock, p. m. Amasa M. Lyman andCrosby rode on horseback, giving orders. They camped about 2½ miles out of the city, but all had not left till July 3rd.—(Journal History, June 29th, 1848).

In a letter written at Winter Quarters, July 3rd, 1848, by Elder Geo. A. Smith, to his father, Patriarch John Smith, in Great Salt Lake City, he writes:

“This day closed the starting from Winter Quarters of the second company, and the city is a perfect desolation for a place so thickly inhabited; flies, fleas, bugs, mice and lots of other vermin around in the ruins. I left home yesterday morning. * * * A great number of merchants, six or seven, have moved into the county. Miller’s Hollow, Kaneshville, as it is called, is quite a humming place of business. Winter wheat crop is ready for the cradle, and very fine. Spring wheat looks well, as does all the other crops.”—(Journal History, July 3rd, 1848).

November 26th, 1849, Elder Wilford Woodruff and Dr. J. M. Bernhisel had an interview with Col. Thos. L. Kane in Philadelphia, Pa., in which among other things, he said: “I applied, according to the wish of President Young, for a Territorial Government. I had my last sad and painful interview with President Polk. I found he did not feel disposed to favor your people; and he had his men of his own stamp picked out to serve as Governor and other officers, who would have oppressed you, or injured you in any way to fill their own pockets. * * * It will not do for you to take the ‘slavery question’ or ‘anti-slavery question’ or any other side; but be neutral. Atchison of Missouri with the Mormon opposing party will be your enemies. Thomas H. Benton, Senator from Missouri, has been an inveterate enemy, and still may be. And all the parties with the whole of Congress are a mass of corruption and abomination. * * * Thomas Benton was at the head of your being

driven out of Winter Quarters, in the Indian country; and Polk favored it; and I could not turn them from their purpose. I told Polk we would not present any petition while he dictated matters. Benton is still your enemy at heart. Douglas is going down with a certain class connected with him. The time was when he could have done your people much good by merely breathing his testimony of your good character, while he was Judge of Illinois, and he would not do it.

"You are better without any government from the hands of Congress, than with a Territorial government. The political intrigues of government affairs will be against you. You can govern yourselves better than they can govern you. * * * Brigham Young should be your Governor. His head is not filled with law books and lawyers' tactics, but he has power to see through men and things."—(Journal History, November 26th, 1849).

From the foregoing facts it seems that one would be justified in arriving at the following conclusions: That the Latter-day Saints were compelled to abandon their homes and vacate their lands, which by hard labor, they had improved, by reason of the facts that they were having some trouble with the Nebraska Indians. The major reasons, however, being the unfavorable and prejudicial attitude taken by Thomas H. Benton, senator from Missouri, and Stephen A. Douglas, senator from Illinois, against the Mormon people, apparently half disguised by their stealthy political intrigues at Washington, which had a great influence upon the mind and actions of President James K. Polk, whose sympathy for the Latter-day Saints was very much stinted, at best. At all events, by these modified exterminating orders, the Latter-day Saints were all compelled to vacate and abandon Winter Quarters in the winter, spring and summer of 1848. Archibald N. Hill had already departed for some unknown region in the Far West with a wagon train of pioneers in the spring of 1847, leaving his three children, Samuel, Hannah and Rebecca behind. Mary Bullock and her family started on their westward journey in the spring of 1848, taking Rebecca Hill with them. Daniel Hill was yet at Warsaw, Illinois, learning the miler trade. Alexander Hill, Jr., was still living at Quincy, Illinois.

The following named members of the Hill family all abandoned Winter Quarters, crossed over the Missouri River and settled near Honey Creek, Pottawatomie Co., Iowa, to await patiently the anticipated day of their westward jour-

ney, when with industry, coupled with frugality, they would be permitted to follow up the van of those who had gone before: Grandfather Alexander Hill and Grandmother Elizabeth Hill, who took with them their grandson Samuel Hill, Elizabeth Swapp and her family, who took Hannah Hill with them, Agnes Hill Richards and her family, John Hill and his family. Though we are not prepared to say, yet the presumption is that they all settled on lands which were owned by the Pottawatomie Indians, and they commenced farming. Honey Creek, proper, was about twelve miles distant from Kaneshville, the latter being named in honor of Col. Thomas L. Kane, that broad-minded, big-souled and fast friend of the Mormons. The name of this city was afterwards changed to Council Bluffs, which covers the spot where the Log Tabernacle stood in Miller's Hollow. From this city all these families made their starting point westward. In coming from Quincy, Illinois, in 1849, Alexander Hill, Jr., sojourned at Kaneshville for some time. Daniel Hill stopped here, en route from Warsaw, Illinois, in 1852. In all of my researches, I have not been able to get a detailed account of any of the pioneer companies in which the Hill families traveled, except it be Capt. John G. Smith's company of 150 wagons and teams, of which our Grandfather Alexander Hill and some other members of his family formed a small part. To give those who may peruse this history an idea of how these pioneers traveled across the "plains" in those days, we give the details in full, such as we have them.

CHAPTER VII.

The exact date when Alexander Hill and his wife Elizabeth and some of the other immediate members of his family started from Kaneshville (Council Bluffs), Iowa, on their memorable journey westward, beyond the pales of civilization, is not now definitely known. A. Milton Musser, who served as a mounted guard and clerk for the company with which they started, writes in his journal words to the effect that: He felt the lure of the Far West and the call of those whose faces were turned toward the Valleys of the Mountains, and on April 22nd, 1851, he took up his journey westward, having finally decided to put his hand to the plow, from which he never looked back. He was baptized by the wayside by James Allred on the 4th day of May, 1851. He reached Salt Lake City, September 22nd, 1851. I have culled a statement, however, from the Contributor and from the

Millennial Star, which shows that this company left Kaneshville on May 3rd, 1851, to-wit: "They then turned westward, and after traveling ten days longer, they arrived at the Elkhorn, which they bridged and crossed; and finally reached Loop Fork, which they forded on Saturday, June 14th, being then six weeks out from Kaneshville."

"The first company of Latter-day Saints during the season of 1851, consisting of 150 wagons, left Kaneshville about May 1st, under the direction of Capt. John G. Smith. Under Capt. Smith, Roswell Stevens acted as captain of the First Division of 50 wagons; Abraham Day acted as captain of the Second Division of 50 wagons; and Luman A. Shurtliff acted as captain of the Third Division of 50 wagons. In order to avoid crossing the larger streams, which at this time of the year were much swollen, the companies took a new route, following the divide between the Missouri and the Elkhorn rivers for a distance of nearly 200 miles in a northwesterly direction. They then turned westward, and after traveling ten days longer, they arrived at the Elkhorn, which they bridged and crossed, and finally reached Loop Fork, which they forded on Saturday, June 14th, being then six weeks out from Kaneshville. From Loop Fork they traveled over hundreds of sand hills, numerous creeks and sloughs, which they bridged with brush and grass. It was afterward concluded to divide the company. Capt. Stevens continued westward; Capts. Day and Shurtliff, with their respective fifties, turned southwest. Seventeen wagons with California emigrants, who were traveling with them, took a southerly course. After nine days travel, the companies led by Capts. Day and Shurtliff met with the California wagons, and on the 12th day of July arrived in the Platte bottoms. Strange to say, no deaths or serious accidents had yet occurred in this tedious, wearisome journey, and only four head of cattle had been lost.

"The next information of the emigrants of 1851 was received from Apostle Orson Hyde, who in journeying from Kaneshville to Salt Lake City, wrote from the Platte River, 108 miles east of Laramie, under date of July 22nd, to the effect that on the 11th inst. he and his company were assailed by a band of Pawnee Indians, near a tributary of Loop Fork, who plundered them, taking away from them between \$700.00 and \$1000.00. His individual loss was about \$50.00 worth of blankets, gun, clothing, camp utensils, provisions and one of his horses. At this date the foremost emigrants were nearly to Fort Laramie. Capt. Smith's three compa-

nies of 50 wagons each were not robbed by the Indians, as they had already passed before the Pawnees had commenced hostilities on the road. Apostle Orson Pratt, returning from the British Mission, lost his horses after crossing the Missouri River; and it was supposed that Omaha Indians had stolen them. On the 19th of August, seven men arrived in Kaneshville from California, who reported that they met Apostle Hyde and his company thirty-three miles west of Fort Laramie. On the first of August, Capt. Smith was four miles west of Fort Laramie; Roswell Stevens' company was five miles east of Fort Laramie; Capt. Day's company was in sight; and Capt. Cummings' company, composed of 100 wagons was met ten miles west of Ash Hollow; Luman A. Shurtliff's company of fifty wagons, was met five miles in the rear of Cummings' train; and Capt. John Brown, with a company of emigrating Saints, were twenty-two miles east of Ash Hollow."—(Vol. XIII Contributor, p. 351; Millennial Star, Vol. XIV, p. 322; Frontier Guardian of August 8th and 22nd, 1851).

From the foregoing account, it is to be noted, that the three companies under the general supervision of Capt. John G. Smith, viz.: Stevens', Day's and Shurtliff's were only a short distance from each other on August 1st, 1851. These companies journeyed together till about the middle of June; after which time they traveled separately. Alexander Hill and his wife Elizabeth, and their grandson, Samuel H. Hill, were traveling with an ox-team in Capt. Abraham Day's company. Elizabeth Hill Swapp, her husband William Swapp, and their little son William, were also in the Abraham Day Company, traveling with an ox-team. And as Mrs. Swapp was in a state of expectancy, her niece Elizabeth A. Richards, a girl in her 16th year, went along to help her aunt in her expected sickness. Two incidents, which happened during the journey, we will mention: While going up Loop Fork, Samuel H. Hill, the lad of ten years of age, attempted to jump on the tongue of his grandfather's wagon to ride. He missed his step and fell behind the heels of the oxen. The front wheel of the wagon ran over and broke his leg; but the quick action of his cousin Elizabeth saved him from being crushed with the hind wheel. Grandfather Hill, then in his 72nd year, and with a loud, sailor-like voice cried, "Capt. Wadsworth! Capt. Wadsworth!" (Wadsworth being the Captain of ten wagons). A halt was made, and the boy's leg was doctored up in a primitive way, and the train went on.

The next event happened on the 25th of June, 1851, when another halt was called on the Platte river, in Nebraska, for the birth of Elizabeth Swapp's second son, Archibald Hill Swapp. They all arrived safely in Salt Lake City, September 9th, 1851. Agnes Hill Richards, her husband, John Richards, and all their seven children, except their eldest child Elizabeth, who was traveling with her grandparents and her Aunt Elizabeth H. Swapp, made this journey with the Luman A. Shurtliff company. They arrived in Salt Lake City September 22nd, 1851. They all went to Mill Creek to live, and engaged in farming as practiced in those primitive days. Mill Creek seemed to be a favorite spot for the Hill families; and indeed for many other families of the Scottish origin, who first made Canada their adopted home; among whom were not only the Hills, but also the Gardners, the Parks and the Hamiltons, who were some of the most stalwart and representative families of Utah.

CHAPTER VIII.

Uncle Daniel (whom we called Uncle Donnie), remained in the east to learn the trade of "miller," and did not arrive in Utah with his family until the year 1852; and he first settled at Mill Creek, Salt Lake County. In the spring of 1859 he and his brother, John Hill, went to Cache Valley and commenced building a grist-mill about one-half mile east of Maughan's Fort, (Wellsville), near the eastern banks of the Little Bear (Muddy) River. They returned to Salt Lake for the winter. About March 1st, 1860, they returned to Cache Valley with their families, and established their homes at the mill site just east of Maughan's Fort, which Fort had been named Wellsville on the 13th of November, 1859. This mill (which was the first mill established in the northern part of Utah) was soon put in operation, and furnished flour for the pioneers of Cache Valley. Agnes Hill Richards, the Hill brothers' sister, and her family arrived at Mendon Fort Christmas night, 1859, to occupy a home which her three sons, John, Joseph and Hyrum, had built and furnished during the spring and summer of the same year. Though John Hill worked at his trade as cooper at different intervals, yet he and his brother Daniel were successful millers.

Sunday night, August 30th, 1863, John Hill met with a tragic death, as follows: He and his nephew, Robert Hill, went to a field near by the mill site where corn, carrots and sorghum were growing. They had already discovered that

bears had been feasting on the carrots and corn upon former occasions, and had concluded to ambush themselves, and thus surprise the intruders. Five young men (David Croft and All. Calliham being two of them) from Hyrum, a small town about four miles southeast of the mill, had also noticed similar ravages produced by the bears, and had determined upon the same plan of getting rid of these too familiar neighbors.

John Hill and Robert Hill arrived at the scene of action first. Creeping around the edge of the corn patch, in which they heard sounds as if an intruder were there, the two men were sighted by the company of men arriving from Hyrum. Upon discovering the two objects, made visible by the dim moonlight, this party of men mistook them to be the game for which they were searching, halted and fired simultaneously. Their illusions were instantly dispelled, when John Hill, who had been pierced by five or six bullets, sprang to his feet exclaiming, "Boys! You have riddled me now!" and fell a corpse to the ground. The horrors of the young men, at the thoughts of their awful deed, can scarcely be imagined. They tenderly conveyed the body of the victim to Wellsville, and explained, as best they could, the tragic ending of John Hill, and sought to give consolation and aid to those whom they had unintentionally bereaved. The earthly remains of Uncle John were conveyed to Salt Lake City for interment by Grandfather Hill, Joseph H. Richards and James H. Hill. On this occasion Grandfather Hill made Joseph H. Richards promise to take the former's body to Salt Lake City for burial at the time of his death. Uncle John's wife, Margaret Brice, had already died in Salt Lake City, of child-birth on the 14th day of November, 1858, and was buried in the Salt Lake City cemetery.

Uncle Daniel Hill was accidentally killed near his old grist mill, while hitching a fractious horse to his wagon, on July 21st, 1881. His wife, Elizabeth Brice, died June 12th, 1885, at Wellsville, Cache County, and they were both buried there.

At the time of the "Move" in April and May of 1858, Agnes Hill Richards, her husband and family moved to Santaquin (then Summit Creek), but returned to Mill Creek in the autumn of the same year. December 23rd, 1859, they started for Cache Valley, and arrived at Mendon Fort on the evening of the 25th instant. John H. Richards, aged 20 years, and his brother Hyrum T., aged 10 years, went to this place in the spring of 1859, to locate a farm and make

preparations for the family's future home. These two boys and their brother, Joseph H., aged 18 years, who arrived about the middle of July, have the unique distinction of having built and finished the first house in the "Old Fort", where Mendon City now stands.

Agnes Hill Richards spent her latter years at Mendon City, Cache County, and died there, March 30th, 1886. She was survived by her husband, John Richards, till November 15th, 1889. They both died at Mendon City and are buried in the cemetery there.

In the year 1861, Aunt Elizabeth and Uncle William Swapp, in company with many others, were called by the constituted authorities of the Church to colonize southern Utah. They first went to St. George, Washington County, thence to the Muddy River, Nevada, and afterwards to Glendale, Kane County; and they and their families have lived there and at Kanab, Kane County, most of the time since. Aunt Elizabeth died at Glendale, July 4th, 1891, and was buried there. Her husband was gored to death by a mad bull July 30th, 1876, near McDonald's Ranch, Kane County, Upper Kanab, Utah, and was buried at Glendale, Utah.

CHAPTER IX.

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The following are the names of the families of Alexander Hill's sons and daughters, in the order of their births, their ages, places of birth, times of death and places of burials, together with the places of residence of those who are still living, to wit:

The children born to Daniel Hill and Elizabeth Brice Hill are, viz:

1. Alexander B. Hill, lumberman and farmer (married), born September 20th, 1834, at Toronto, Upper Canada; died November 21st, 1904, at St. Anthony, Idaho, and was buried at Wellsville, Utah.

2. Infant child, born February 5th, 1837, at Toronto, Upper Canada, and died February 14th, 1837, and buried there.

3. Elizabeth B. Hill Gardner-Maughan, born February 14th, 1838, at Toronto, Upper Canada; died October 3, 1908, at Wellsville, Utah, and was buried there.

4. Robert B. Hill (married), lumberman and farmer, born August 30th, 1840, at Toronto, Upper Canada; died October 13th, 1916, at Burton, Idaho, and was buried there.

5. Margaret B. Hill, born August 10th, 1842, at Tor-

onto, Upper Canada, died September 6th, 1846, at Nauvoo, Hancock County, Illinois, and was buried there.

6. Daniel B. Hill (married), farmer, born May 8th, 1845, at Nauvoo, Hancock County, Illinois; now living at Driggs, Idaho.

7. John B. Hill (child), born at Waterloo, Iowa; died during infancy.

8. William J. Hill (married), farmer and stock-raiser, born March 12th, 1851, at Warsaw, Hancock County, Illinois; died October 21st, 1909, at Logan, Cache County, Utah, and was buried there.

9. Archibald Brice Hill (married), farmer, born October 7th, 1853, at Mill Creek, Salt Lake County, Utah; now residing at Wellsvills, Utah, near the old "Mill site."

10. Guy Heber B. Hill (married), lumberman and farmer, born March 26th, 1856, at Mill Creek, Salt Lake County, Utah; now living at Perry City, Oregon.

The following are the names of two children, the issue of Daniel Hill's second marriage with Amelia Melberg, who was born January 29th, 1836, in Sweden, and died January 26th or 27th, 1910; buried at Wellsville, Utah, viz.:

1. Charles M. Hill (infant), born April 24th, 1873, at Wellsville, Cache County, Utah; died August 15th, 1875, and was buried there.

2. Joseph M. Hill (infant), born December 31st, 1874, at said Wellsville; died April 23rd, 1875, and was buried there.

The following are the names of three children, the issue of Daniel Hill's third marriage with Frederica Peterson, who was born near Norshoping, Sweden, January 23rd, 1846; died February 17th, 1915, and was buried at Wellsville, Utah:

1. Frederick Hill (married), farmer, born at Wellsville, Utah, December 25th, 1875; now living at Tooele City, Tooele County, Utah.

2. Mary Agnes H. Peterson, school teacher, born at Wellsville, Utah, June 10th, 1877; now residing at Garland, Box Elder County, Utah.

3. Lillie Charlotte H. Rice, born October 18th, 1880, at Wellsville, Utah; and now residing at Clifton, Idaho.

The children born to Agnes Hill Richards and John Richards are:

1. Elizabeth H. Richards (infant), born January 13th, 1832, at Lanark, Bathurst District, Canada; was scalded by

the upsetting of a kettle of maple sap; died April 16th, 1835, at Tosoronto, Upper Canada, and was buried there.

2. John Richards, Jr. (infant), stillborn in the spring of 1834, at Tosoronto, Upper Canada; buried there.

3. Elizabeth Angelique Richards Rowe, born July 22nd, 1835, at Tosoronto, Home District, Upper Canada, now residing at Mendon City, Cache County, Utah.

4. Mary Richards Terry, born May 14th, 1837, at Tosoronto, Home District, Upper Canada; died May 17th, 1902, at Hinckley, Millard County, Utah, and was buried at Draper, Salt Lake County, Utah.

5. John Hill Richards (unmarried), born June 2nd, 1839, at Tosoronto, Home District, Upper Canada; died September 27th, 1861, on the banks of the Weber River near Ogden, Weber County, and was buried at Mendon City, Utah.

6. Joseph Hill Richards (married), J. P., farmer and stock-raiser, born December 5th, 1841, at Tosoronto, Home District, Upper Canada; now residing at Saint Joseph, Navajo County, Arizona. (Died at St. Joseph (Joseph City), July 3rd, 1924, and was buried there.)

7. Agnes Richards Baker, born November 1st, 1843, at Nauvoo, Hancock County, Illinois; now residing at Mendon City, Cache County, Utah.

8. Rachel Richards Baker, born July 27th, 1846, near Montrose, Lee County, Iowa; now living at Mendon City, Cache County, Utah. (Died in Logan, Utah, May 18th, 1825; buried at Mendon.)

9. Hyrum Thomas H. Richards (married), mercantile and grain merchant, born March 22nd, 1849, at Honey Creek, Pottawatomie County, Iowa; died at Mendon City, Utah, October 18th, 1915, and interred in the graveyard there.

10. Alexander Willard H. Richards (married), farmer and rancher, born November 10th, 1851, at Mill Creek, Salt Lake County, Utah; died July 22nd, 1920, in Logan, Utah, at a hospital, through the effects of an accident, which happened on the 8th of July, 1920, while working in the hay-field northeast of Mendon City.

11. Daniel Brigham Hill Richards (married), by profession a lawyer, born at Mill Creek, Salt Lake County, Utah, November 14th, 1853; now residing in Salt Lake City, Utah.

The following are the names of the children, the issue of Alexander Hill, Jr., and Agnes Hood Hill:

1. Margaret Hill, born on the.....day of....., 1833, Tosoronto, Upper Canada; died in infancy and was buried there.

2. Margaret Ann H. Caldwell-White, born May 1st, 1834, at Dalhousie, Upper Canada; died April 9th, 1897, at Mill Creek, Salt Lake County, Utah, and was buried there.

3. Alexander Hood Hill (married), farmer, born January 18th, 1836, at Tosoronto, Upper Canada; died July 28th, 1898, at Mill Creek, Salt Lake County, Utah, and was buried there.

4. James H. Hill (married), farmer, born December 9th, 1837, at Tosoronto, Upper Canada; died May 31st, 1925, at Ogden, buried at Mendon, Utah.

5. William H. Hill, twin brother (married), farmer and stock-raiser, born February 22nd, 1840, at Tosoronto, Upper Canada; died November 14th, 1903, at Mill Creek, Salt Lake County, Utah, and was buried there.

6. Elizabeth H. Park (twin sister), born February 22nd, 1840, at Tosoronto, Upper Canada; died June 19th, 1911, at Taylorsville, Salt Lake Co., Utah, and was buried there.

7. Moroni H. Hill (minor), born May 19th, 1842, at Tosoronto (Sisner County?), Upper Canada; died May 26th, 1853, at Mill Creek, Salt Lake County, and was buried in the Salt Lake City cemetery.

8. Agnes H. Park, born January 16th, 1845, at Nauvoo, Hancock County, Illinois. Note: Since the memoranda of this historical sketch were taken, Agnes H. Park died May 18th, 1920, at Mill Creek, Salt Lake County, Utah, and was buried there.

9. Nephi H. Hill (infant), born on the.....day of....., 1847, at Quincy, Adams County, Illinois; died on the.....day of....., 1848, and buried at same place.

10. Isabel H. Hamilton, born August 18th, 1849, at Bluff Ruins, Wyoming; died December 2nd, 1892, and was buried in the Salt Lake City cemetery.

11. Joseph Robert Hill (married), rancher and dealer in real estate, born February 8th, 1851, at Mill Creek, Salt Lake County, Utah; now living at Pasadena, California.

12. Jane Mary H. Sorensen, born on the 18th day of January, 1855, at Mill Creek, Salt Lake County, Utah; died on the 23rd day of October, 1875, at Mendon City, Cache County, Utah, and was buried there.

13. Hyrum H. Hill (married), farmer, born June 25th, 1857, at Mill Creek, Salt Lake County, Utah; died Octo-

ber 21st, 1908, at Tooele City, Utah, and was buried at Mill Creek, Salt Lake County, Utah.

The names of the sons and daughters of Mary Hill and James Bullock are:

1. Thomas Bullock (infant), born January 7th, 1837, at Tosoronto, Home District, Upper Canada; died September 10th, 1837, at the same place and was buried there.

2. Alexander Bullock (married), farmer, born September 22nd, 1836, at Tosoronto, Upper Canada; now living at Pleasant Grove, Utah County, Utah. (Died March 6th, 1926; buried at Pleasant Grove, Utah.)

3. Janet Bullock, born December 23rd, 1839, at Tosoronto, Upper Canada; died at Winter Quarters, now Florence, Nebraska, February 18th, 1847, and was buried there.

4. Elizabeth Bullock McArthur, born September 18th, 1841, at Tosoronto, Upper Canada; died at St. George, Washington County, Utah, Jan., 1913, and was buried there.

5. Isabell Bullock (child), born July 7th, 1844, at Nauvoo, Hancock County, Illinois; died April 15th, 1847, at Winter Quarters, Neb.

6. Mary Bullock Farns, born February 4th, 1847, at Winter Quarters, Neb.; died July 12th, 1878, at Logan, Cache County, Utah, and was buried there.

7. James Orson Bullock (married), farmer, born November 2nd, 1849, at Salt Lake City, Utah; now residing at Pleasant Grove, Utah County, Utah.

The following are the names of the issue of John Hill and Margaret Brice Hill, viz.:

1. Elizabeth B. Hill, born on the 15th day of December, 1839, at Tosoronto, Upper Canada; died during childhood in Nauvoo, Illinois.

2. Mary B. McArthur, born January 25th, 1841, at Tosoronto, Upper Canada; married Bishop Dan D. McArthur, St. George; died on the 16th day of January, 1870, at St. George, Washington Co., Utah, and was buried there.

3. Isabel B. Hill (infant), born on the 12th day of January, 1843, at Nauvoo, Hancock County, Illinois; died at the same place in the month of December, 1844.

4. John Brice Hill (married), carpenter, born at Nauvoo, Hancock Co., Illinois, March 17th, 1846; now residing at Wellsville, Cache County, Utah.

5. Margaret B. Hill Hall, born November 28th, 1848, in Pottawatomie County, Iowa; now residing at Fairview, Idaho.

6. Sarah B. Hill Bird, born October 9th, 1850, at Sugar House Ward, Salt Lake City, Utah; died on the 15th day of January, 1892, at Vernal, Uintah Co., Utah, and was buried there.

7. Agnes Christy B. Hill, born January 20th, 1853, at Salt Lake City, Utah; died at Mendon City, Cache Co., Utah, on the 9th day of October, 1868, and was buried there.

8. Martha Ann B. Hill Underwood, born May 19th, 1856, at Salt Lake City, Utah; now living at Spencer, Idaho.

9. Robert B. Hill (infant), born November 7th, 1858, at Salt Lake City, Utah; died on the 7th day of May, 1859, at Salt Lake City, and was buried there.

The issue of John Hill by his second marriage to Agnes Steel, November 26th, 1859, in Salt Lake City, Utah, who was born December 25th, 1833, at Galston, Ayrshire, Scotland; died November 11th, 1904, at Mendon City, Cache Co., Utah, and was buried there, are as follows, to-wit:

1. Jane Marton H. Hill, born September 23rd, 1860, at Wellsville, Cache County, Utah, and whose present address is Franklin, Oneida Co., Idaho.

2. Jennette S. H. Hill (twin sister), born at Wellsville, Utah, January 18th, 1862; died at Sugar House Ward, Salt Lake City, Utah, February 27th, 1891, and was buried in the Salt Lake City cemetery.

3. Archibald S. Hill (twin brother), born at Wellsville, Cache Co., Utah, January 18th, 1862; died December 9th, 1877, at Mendon City, Cache County, Utah, and was buried there.

4. Frances S. H. Hill, born June 30th, 1863, at Wellsville, Cache Co., Utah; now residing in Salt Lake City, Utah.

The names and dates of birth of Archibald Newell Hill's issue by his marriage with Isabella Hood, who was born in Canada, July 8th, 1821, and died at Winter Quarters, Neb., March 12th, 1847, was buried there, are:

1. Samuel Hood Hill (married), merchant; born December 23rd, 1840, in the Home District, Township of Tosoronto, Upper Canada; died February 10th, 1903, in Salt Lake City, and was buried in the Salt Lake City cemetery.

2. Hannah H. Romney, born July 9th, 1842, in the Home District, Township of Tosoronto, Upper Canada; now residing at Salt Lake City, Utah.

3. Rebecca H. Pettit, born April 2nd, 1845, at Nauvoo, Hancock Co., Illinois, now residing in Salt Lake City, Utah.

(Died Sept. 16th, 1922, of apoplexy, and was buried in the Salt Lake City cemetery.)

By his marriage to Margaret Fartheringham, who was born March 25th, 1828, in Scotland, and died October 14th, 1887, in Salt Lake City, Utah, and was buried in the Salt Lake City cemetery, Archibald N. Hill became the father of:

1. Isabelle F. Hill Black Holman; born in Salt Lake City, Utah, March 14th, 1853; died December....., 1913, in Butte City, Montana, and was buried there.

2. Lizetta F. Hill Raeboule, born January 10th, 1855, at Salt Lake City, Utah; died June....., 1915, in Provo, Utah, and buried at Springville, Utah County, Utah.

3. Newell F. Hill (married), carpenter and trunk-maker, born November 15th, 1856, at Salt Lake City, Utah; died March, 1910, in Salt Lake City, Utah, and was buried at Springville, Utah Co., Utah.

4. Frank F. Hill (not married), trunk-maker, born at Salt Lake City, Utah, March 7th, 1859; accidentally killed April 5th, 1876, by an arsenal explosion in the northeast part of Salt Lake City, and buried in the Salt Lake City cemetery.

Through his marriage to Mary Milam, Archibald N. Hill became the father of:

1. Emma M. Hill, born January 15th, 1857, at Salt Lake City, Utah, now residing in Denver, Colo., where she married Attorney Thomas.

2. William M. Hill,....., born at Salt Lake City, Utah, Dec. 23rd, 1860; now living at.....

Through his marriage to Caroline Graham Hill, who was born on the 15th day of March, 1841, in Picking Co., Alabama, died June 26, 1906, and buried in Salt Lake City cemetery, Archibald N. Hill became father of:

1. Louisa Hill Cross, born January 7th, 1859, at Salt Lake City, Utah, now residing in Ogden, Weber County, Utah.

2. Martha E. Hill (not married), born October 1st, 1862, at Salt Lake City, Utah; died Nov. 7, 1922, of acute pneumonia; buried in Salt Lake City cemetery.

3. Perley A. Hill (married), barber and landscape gardener, born January 22nd, 1871, in Salt Lake City, Utah; now residing at Salt Lake City, Utah.

4. Audrey Hill (twin sister), born at Salt Lake City, Utah, January 30th, 1874; died January 16th, 1891, in Salt Lake City, Utah, and was buried in the Salt Lake City cemetery.

5. Daniel Hill (twin brother), born at Salt Lake City, Utah, January 29th, 1874; died July 15th, 1874, in Salt Lake City, and was buried in Salt Lake City cemetery.

Archibald N. Hill married Mary Howes (House), who was born November 7th, 1848, at Wraxhall, Bradford-on-Avon, Wiltshire, England; now residing in Salt Lake City, Utah. By this union there was no issue.

The names and places of births of Elizabeth Hill Swapp's children are as follows, to-wit:

1. Nancy Swapp (infant), born at Nauvoo, Illinois, June 30th, 1846; died on the 10th day of September, 1846, and was buried at Honey Creek, Iowa.

2. William H. Swapp (married), farmer and stock-raiser, born at Pottawatomie County, Iowa, on the 17th day of June, 1849; now living at Kanab, Kane County, Utah.

3. Archibald Swapp (married), rancher, born on the 25th day of June, 1851, at the Platte River, Nebraska; died October 24th, 1912, at Glendale, Kane Co., Utah, and was buried there.

4. James Swapp (married), farmer, born in Salt Lake City, Utah, May 10th, 1853; now resides at Kanab, Kane Co., Utah. (Died January 17, 1922, at Kanab, Utah, and was buried there.)

5. John Adison Swapp (married), miner, born in Salt Lake City, Utah, May 4th, 1855; now living at Overton, Nevada. (Died July 16th, 1922, and was buried at Overton.)

6. Melvin Swapp (married), farmer and stock-raiser, born at Springville, Utah County, Utah, June 28th, 1858; died October 15th, 1912, at Luna, Socorro County, New Mexico, and was buried at the same place.

7. Alexander Swapp (child), born April 12th, 1861, at Mill Creek, Salt Lake County, Utah; died November 15th, 1863, at St. George, Washington Co., Utah, and is interred there.

CHAPTER X.

Grandmother Elizabeth Currie Hill passed away in Salt Lake City, Utah, about the 25th day of December, 1855, at the age of 73 years and was buried in the Salt Lake City cemetery. After her death, Grandfather Alexander Hill went to live with his son Sandy at Mill Creek, Salt Lake Co., Utah, where he lived for several years. He then went to Wellsville, Cache County, Utah, and stayed with his son John most of the time, where he remained till the death of his

son John, August 30th, 1863. He then passed his time with his son Daniel at Wellsville, and his daughter Agnes Richards at Mendon City—some few days or a week at Wellsville, and then about the same length of time at Mendon, about six miles distant on the north.

From the time of my first recollection of him and until the time of his death, Grandfather Hill was a little lame, and walked with a cane. If he knew of some wagon, vehicle or other conveyance going from one of these towns to the other, he was always a welcome passenger. In case he wanted to go from one of these towns to the other, and had not as yet learned of any conveyance intending to make this trip, he would not trouble any of his relatives or friends to conduct him thither, but would set out on foot and alone with his cane, despite his age and lame condition. I have understood that his lameness was the result of exposure and an attack of the ague in crossing the Iowa frontiers from the Mississippi river to Winter Quarters on the Missouri River, in the summer and autumn of 1846, with an ox-team as well as through exposure and his affliction with the cholera and scurvy or blackleg in crossing the trackless and humanless plains from the Missouri River to the Salt Lake Valley with ox and cow teams in the year 1851; and from which afflictions he never fully recovered. That his lameness was the result of the grape-shot, which he received at the Battle of Trafalgar in the year 1805, is without doubt probable.

While he sojourned at Mendon, it frequently fell to my lot to sleep with Grandfather Hill. He invariably slept with his head covered—a habit, no doubt, acquired at sea, to mitigate the crashing sounds of the mighty billows against the sides of the frail barks and “men-of-war” of those days. He always said his evening prayers aloud,—after retiring to bed. One evening I came to bed just after he had retired, in the open summer air, and was just in time to hear the closing of his prayer. He chided me for being late, and for not being in time to hear his evening prayer.

In character, he possessed considerable of the Scotch independence; he was a devout Christian and faithful Latter-day Saint; his stability—like the Rock of Gibraltar, past which he so many times coasted—was immovable and unswerving; his integrity was unquestioned; his quality, like the pound sterling of his native country, was all gold; his devotion to God was unsurpassed; his temperance, frugality, brotherly affection and honesty can best be expressed by the

following stanzas written by Robert Burns during grandfather's life-time:

“What tho on hamely fare we dine,
Wear hoddin gray and a' that;
Gie fools their silks and knaves their wine,
A man's a man for a' that!
For a' that, and a' that,
Their tinsel show and a' that;
The honest man though e'er sae poor,
Is king o' men for a' that!

“Then let us pray that come it may—
As come it will for a' that—
That sense and worth, o'er a' the earth,
May bear the gree, and a' that;
For a' that, and a' that,
It's comin' yet for a' that:
That man to man, the world o'er,
Shall brothers be for a' that!”

Grandfather Hill passed peacefully away, at the home of Uncle Donnie, not far from the old Mill Site, near Wells-ville, on the 16th day of May, 1867, in his 90th year; and Joseph Hill Richards, in company with James H. Hill, true to his promise (made at the old man's request some four years before), conveyed his remains to Salt Lake City, where they were interred in the Salt Lake City cemetery.

DR. DANIEL B. RICHARDS.

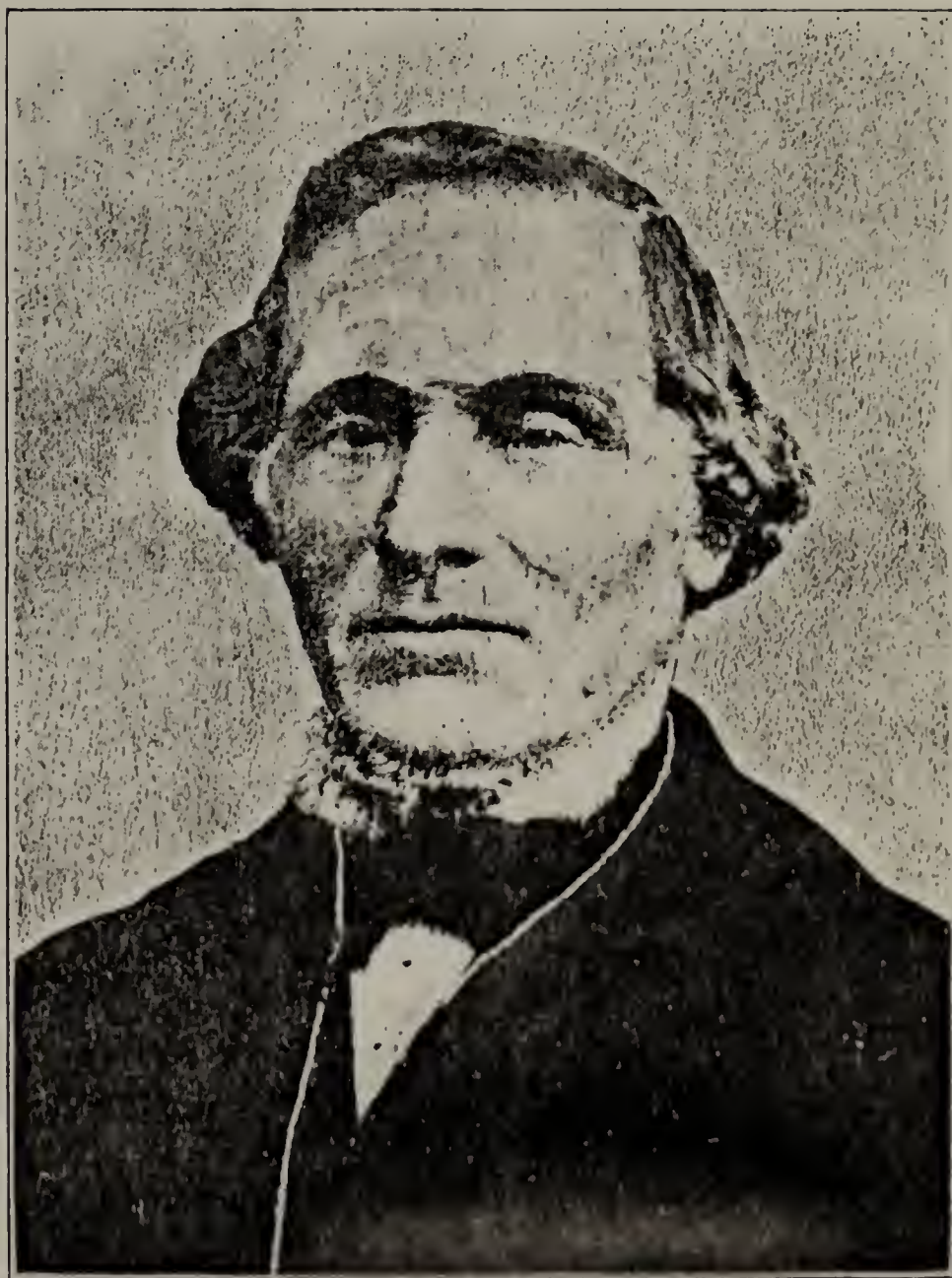
CHAPTER XI.

DANIEL HILL AND FAMILY

Daniel Hill, the eldest child of Alexander Hill and Elizabeth Currie (Curry) Hill, was born April 2nd, 1807, in Johnston, Renfrewshire, Abbey Parish, Scotland, and lived there till he was about 13 years of age; at which time he came to Canada, with his parents' family. They settled at Lanark, Barthurst District, Canada. The family remained here for 12 years. During this time he aided his father and younger brothers in chopping, logging, burning and clearing away the timber and underwood; a very essential prerequisite to farming in this part of the country, which had been overgrown with woods for thousands of years.

This process of farming was necessarily slow. At first these colonists were obliged to dig around the stumps of trees with their spades, shovels and hoes; and plant their wheat, oats, potatoes, etc., between the stumps, and in many places around the stones. It was out of the question to use plows, drawn by oxen or horses, even if they had owned such commodities. But as the years came and went, and time in its rapid course passed on, the roots of the tree stumps decayed, were uprooted, thrown into heaps and burned; the stones were gathered into heaps, and in the lapse of a few years, one, two, three acres or more were cleared of all debris, and the land made ready for farming. With time, patience, perseverance and the sweat of their brows, these colonists paved the way for the introduction of the plow to be drawn by oxen and horses.

This farm which they had redeemed from nature, the Hill family sold in the spring of 1833, and Daniel with the rest of the family moved to Tosoronto Township, Home District, near Toronto, secured title to some unoccupied, unimproved land, and engaged in the same pursuits—and started life over again. March 23rd, 1833. Daniel married Elizabeth Brice, who was born in Lanarkshire, Scotland. January 9th, 1815. This time he had the pleasure (if pleasure it were) of clearing off a farm for himself, and engaging in farming as before. September 20th, 1834, their first child, Alexander Brice Hill, was born. February 5th, 1837, another child was born, which died nine days after its birth. February 14th, 1838, a daughter, Elizabeth Hill, was born.



DANIEL HILL

Early in the spring of 1840, Samuel Lake, a "Mormon" missionary, came to Toronto to introduce the Gospel. Being an energetic advocate of the Gospel of Christ, he soon made many converts; and on April 1st or 12th, Daniel Hill and his wife were baptized. August 30th, 1840, another son, Robert Brice Hill, was born. August 10th, 1842, another daughter, Margaret, was born. As soon as the mother and little daughter were able to travel, the family set out for the United States, with horse teams and covered wagons. They arrived at Nauvoo, Illinois, September 30th, 1842. Through the ill effects of this journey, the little child died and was buried there. During the next three years the head of the family spent his time in hauling brick for the Nauvoo House and stones for the Nauvoo Temple, and wood from the islands of the Mississippi River. To fill the vacant place in the family, caused by the death of the little girl, Margaret, Daniel Brice Hill came forth on May 4th, 1845, as the sixth child.

In the winter and spring of 1846, when the Presidency of the Church were obliged to flee, by reason of persecutions heaped upon them from the outside world, Uncle Daniel left his family at Nauvoo, and with his team assisted in hauling the personal belongings of the Presidency as far as Garden Grove in Iowa. Daniel Hill and John Richards were the only two of the Hill families, who crossed the Mississippi River on the ice, with the first company of Pioneers,—going westward on February 4th, 1846. Charles Shumway, being also with this company, was the first man to land on the Iowa banks of the river. Daniel then returned to Nauvoo; but finding no work here, he in company with his brothers John and Archie, started for St. Louis to find employment. Not finding anything to do here, they returned to Nauvoo again. Times were dull, hardships were many and persecutions were great at Nauvoo. June 27th, 1844, Joseph Smith, the Prophet, and his brother Hyrum Smith, the Patriarch, were illegally imprisoned in Carthage jail, securely guarded by their bitter enemies—the Carthage Greys; a gang of from 150 to 200 ruffians, painted black and disguised, broke jail and martyred the Prophet and Patriarch, each of their bodies being pierced with four bullets, severely wounded Apostle John Taylor with four gun shots, and slightly wounded Apostle Willard Richards' ear. June 28th, Apostle Willard Richards and Samuel H. Smith conveyed the bodies of the two martyred men to Nauvoo for burial. Daniel Hill

was suffering with a severe attack of ague; but succeeded in crawling to the top of his house to view the corpses of those two good and great men, whom he had so fondly loved in life and now revered in death.

As above stated, at the time of Daniel Hill's return to Nauvoo in the spring of 1846, the times were dull, hardships were many and the persecutions were still great. Crossing the Mississippi River, he took his family to Waterloo, Iowa, where he engaged as a miller, working as such for more than one year. With his family, he then moved to Warsaw, Hancock County, in the middle west of Illinois, where he labored in a steam flour mill for three or four years. While at Warsaw, he had a number of discussions with the noted Tom Sharp and others on the principles of the Gospel, as taught by the Latter-day Saints. William John Hill, his seventh child, was born here, March 12th, 1851.

The "miller" had accumulated sufficient means in the spring of 1852 to buy teams and traveling outfits for the westward journey. Unlike those of the Hill family who had preceded him, Daniel Hill now knew the destination of his westward journey. This was five years later than when the first of the Hill family started with the original Pioneers in 1847; and traveling by teams was less irksome, and hardships less painful, than in former days. Yet the difficulties and hardships endured in this mode of travel loom up like mountain barriers, like the Arctic snows and the Newfoundland fogs, when compared with traveling commodities of our days in 1926, with the automobile, the steam and electric railway coaches, and the airplanes.

In the fall of 1852, Daniel Hill and his family arrived in Salt Lake Valley, and went immediately to Mill Creek, Salt Lake County to live. He commenced working as a miller in the Gardner mills, situated on a stream of water near the "Upper County Road", now called Highland Drive, and about one and one-half miles northeast of the present Mill Creek Ward House. He labored here as a miller four years. October 7th, 1853, another son, Archibald Brice Hill, was born at Mill Creek. March 26th, 1856, Elizabeth Brice Hill gave birth to her last born, Guy Heber Brice Hill. In the year 1856, Daniel Hill went to Brigham City, Box Elder County, and labored as miller in the flour mill there for upwards of two years; after which he came to Salt Lake City, and built a home at the corner of Fourth East and Fifth South streets.

In the spring of the year 1859, Daniel Hill and John

Hill, two brothers, with their sons, Daniel Brice Hill and John Brice Hill, respectively, went to Wellsville, Cache County, and commenced building a flour mill. They worked on this plan during the entire season, till the mill was nearing its completion. In the spring of 1860, this, the first grist mill erected in Cache Valley, was in running order and grinding flour. Daniel then moved his family from Salt Lake City and settled permanently on the mill site, eastern suburbs of Wellsville, near the banks of the Little Bear River. After the death of his brother John (August 30th, 1863), Daniel Hill became principal owner of the mill. He was mayor of Wellsville for a series of years. Though not a doctor of dentistry, yet he did considerable dental work for the people of Wellsville, in extracting teeth, etc. Within the last twelve years prior to his death, he and his wife Elizabeth made one or two return trips to their former home in Canada. Through the settling up of her parents' estate in Canada, she became the legatee to a part of their estate, which when sold amounted to a neat sum of money.

The following are the names of two children, the issue of Daniel Hill by a second marriage with Amelia Emily Melberg, who was born January 29th, 1836, in Sweden, and died January 26th or 27th, 1910, and was buried at Wellsville, Utah; viz: Charles M. Hill, (infant), born April 24th, 1873, at Wellsville, Cache County, Utah; died August 15th, 1875, and buried at Wellsville. Joseph M. Hill, (infant), born December 31st, 1874, at Wellsville; died April 23rd, 1875, and was buried at said Wellsville.

The following are the names of three children, the issue of Daniel Hill by a third marriage with Frederica Peterson, who was born near Norshoping, Sweden, January 23rd, 1846; died February 17th, 1915; and was buried at Wellsville, Utah; viz: Frederick Hill, born at Wellsville, Utah, December 25th, 1875. Mary Agnes H. Peterson, born at Wellsville, Utah, June 10th, 1877. Lillie Charlotte H. Rice, born October 18th, 1880, at Wellsville, Utah.

Daniel Hill was an unpretentious, energetic, industrious man and an honorable citizen. The trite household saying, that "All millers are dishonest," proved false in this instance. He was accidentally killed on the mill site, near his old grist mill, July 21st, 1881, while hitching a fractious horse to his wagon. His wife, Elizabeth Brice, survived him till June 12th, 1885. They are both interred in the Wellsville cemetery.

The following is the history of his children, viz:

ELIZABETH HILL MAUGHAN

Elizabeth Hill Maughan, daughter of Daniel Hill and Elizabeth Brice Hill, was born February 14th, 1838, in Toronto, Canada, where she lived until 14 years of age. With her father's family, she left Canada in the year 1842, and migrated to Nauvoo, Illinois, where they arrived September 30th, 1842, and established a residence here.

After the expulsion of the Latter-day Saints from Nauvoo in the year 1846, she went with her father's family to Waterloo, Iowa, where they stayed a year or more. The family then moved to Warsaw, Illinois, where they resided until the spring of 1852. In the summer of 1852, she endured the hardships, peculiar to traveling across the "plains" with ox and mule or horse teams. She walked the greater part of the journey with Caroline Cooper Layton, a girl companion. For three weeks she was unable to get anything but corn to eat.

Upon her arrival in Salt Lake Valley in the autumn of 1852, Elizabeth Hill went to live at Mill Creek, Utah, where her father worked as a miller in Gardner's flour mills. At the beginning of the year 1856, she married John Gardner of Mill Creek, who was born in October, 1831, at Dalhousie, Canada, and was frozen to death in December, 1856, on the southwestern suburbs of Wellsville, while making his way over the mountains and through the snow, from Box Elder County into Cache County, and was buried at Gardner Creek, half way between Wellsville and Mendon. There is one child, the issue of this marriage, Emerine Elizabeth Gardner.

In the year 1856, the subject of this sketch came with her father's family to Wellsville, Cache Co., to live; and on June 2nd, 1860, married William Harrison Maughan, Bishop of Wellsville, who was born May 7th, 1834, in Cumberland, England; died August 29th, 1905, and was buried in Wellsville cemetery. She was a loving mother and dutiful wife, and took an active part in social gatherings for religious and charitable purposes. She was first counselor to the president of the Wellsville Relief Society during 18 years; Elizabeth Salisbury being president, and Elizabeth Owen second counselor, with Sarah Owen Maughan as secretary. Sister Maughan was a devout Christian and zealous Latter-day Saint; and was very anxious to have her children live according to the principles of the Gospel, teaching them its



ELIZABETH HILL MAUGHAN

true worth, and pointing out its intrinsic value. She was thoroughly converted to prayer, never omitting to assemble her family at the altar of prayer, taking the father's place during his absence. The trait of industry was extremely well developed in her. She was an expert needle-woman, and did a great deal of fancy work for herself and for others, making men's shirt bosoms, children's and women's fancy-work, and baby clothes. She and Ellen Whiton owned and operated a millinery establishment for a number of years in Wellsville. She possessed the novel distinction of owning and operating the first sewing machine in Wellsville; this machine being run by hand.

When President Brigham Young, with traveling party, made his excursions through Cache Valley. Sister Maughan had the honor of entertaining this party while in Wellsville. On one of these occasions, Apostle Ezra T. Benson was taken sick with rheumatism, and stayed at her home for six weeks. During a series of years she was the custodian of temple clothes for Wellsville Ward. She died October 3rd, 1908, and was buried in the Wellsville cemetery, leaving 161 persons in posterity: 10 children, 80 grandchildren, and 71 great grandchildren. She died with a firm testimony of the truth. A glorious resurrection must await her, for she was always true and faithful, and never faltered.

The following are Cousin Lizzie's issue: Emerine Elizabeth Gardner, born November 5th, 1856, at Mill Creek, Salt Lake County, Utah, and married Mormon Bird, Oct. 4th, 1875. Margaret A. Maughan, born Feb. 9th, 1861, at Wellsville, Utah; married Charles Moslander, Jan. 19th, 1882. John H. Maughan, born Nov. 30th, 1862, at Wellsville, Utah; and married Sarah E. Owen, Oct. 20th, 1886. Daniel H. Maughan, born Jan. 1st, 1865, at Wellsville, Utah; married Ellen Parkinson May 13th, 1885. Alexander B. H. Maughan, born Dec. 24th, 1866, at Wellsville, Utah; married Sarah M. Haslam, Dec. 15th, 1887. Robert H. Maughan, born Jan. 24th, 1869, at Wellsville, Utah; married Zina Gunnell, June 7th, 1893. Francis H. Maughan, born May 15th, 1871, at Wellsville, Utah; died July 12th, 1875, and was buried in Wellsville cemetery. Archibald H. Maughan, born August 16th, 1873, Wellsville, Utah; married Mary Waters, Dec. 23rd, 1896. Elizabeth H. Maughan, born Dec. 13th, 1875; at Wellsville, Utah; married George M. Haslam, Oct. 31st, 1895; died Feb. 7th, 1919, and was buried in Wellsville cemetery. Guy Heber H. Maughan, born July 6th, 1878, at Wellsville, Utah; married Emma Poppleton, Nov. 15th, 1900.

ROBERT BRICE HILL

Robert Brice Hill, son of Daniel Hill and Elizabeth Brice Hill, was born Aug. 30th, 1840, at Toronto, Ontario, Canada. In company with his parents he came to Nauvoo, Illinois, Sept. 30th, 1842. They lived at Nauvoo until the summer of 1846, and then moved to Waterloo, Iowa; and thence to Warsaw, Illinois. At the age of 12 years he came to Utah, and settled at Mill Creek, Salt Lake County.

In the spring of 1855, Robert B. Hill and his brother Alexander B. drove some ranch cattle to Malad Valley to range for the summer. These brothers crossed over the mountain range into Cache Valley, built a log cabin and a "dug-out," and wintered where Mendon now stands. The spring of 1857, he and his brother Alexander located farms just northeast of where Mendon is now located. On the 10th or 12th of March, 1858, they and all the families living at Mendon and Maughan's Fort (Wellsville), temporarily abandoned Cache Valley, and went to Utah County to sojourn. The greater number of them returned to their homes in the winter and fall of 1858 and the spring of 1859.

April 10th, 1859, Robert B. Hill married Margaret C. Gardner, daughter of William Gardner and Janet Livingston, born March 27th, 1842, at Warwick Township, Canada West. After his marriage, Robert took his wife and a 15 or 16 years old lad (Charley Pinney) to live in the log cabin on the farm above mentioned. In the course of a couple or three years Robert moved to his father's mill site, immediately east of Maughan's Fort, and worked with his father and Uncle John in their grist mill. Sunday night, August 30th, 1863, Robert came near losing his life in the following manner. He and his Uncle John Hill repaired to a field of growing corn, sorghum and carrots, near the mill site, to lie in wait for a grizzly bear. Five young men from the town of Ilyrum had also contrived to surprise the grizzly intruder and quietly rode up to the scene of action, a few minutes after the Hill boys' arrival. They heard, and with the dim light of the moon saw moving objects among the sugar cane and corn. Mistaking these objects for "Mr. Grizzly," the five young men fired simultaneously. One of their missiles grazed Robert's face, and four of them lodged in his Uncle John's body. Though not a backwoodsman, yet Robert's forte was in running sawmills, chopping timber and producing lumber in the mountains at the south end of Cache



ROBERT BRICE HILL

Valley. He was likewise a successful farmer, and devoted considerable time to running threshing machines.

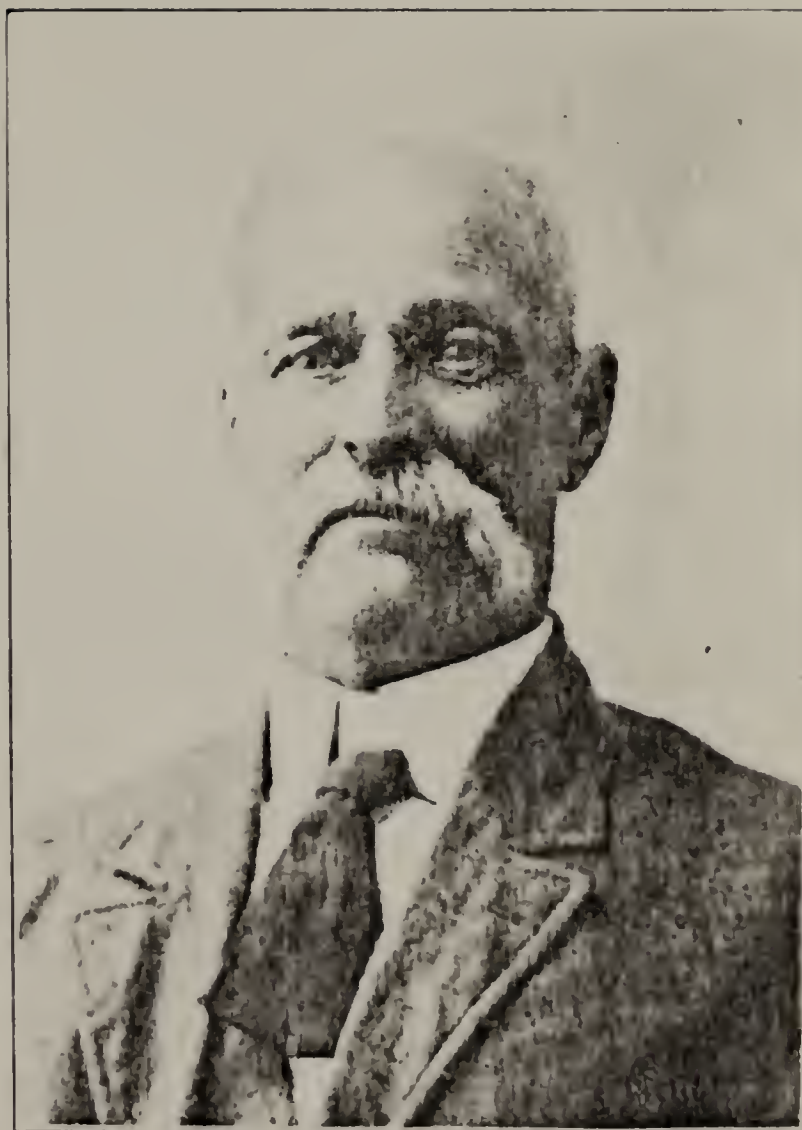
In the spring of 1897, Robert B. Hill and his family sold their farm lands in Cache Valley, Utah, and went to Burton, in the Snake River Valley, Idaho, and engaged in farming and stock-raising. This good, lovable man died at Burton, Idaho, October 14th, 1916, without enemies—save that he was his own arch enemy. His great desire for liquor despoiled him of energy, and dethroned his will power. His helpmate “was a good wife, a kind and affectionate mother, and a friend to everybody.” During her pioneer days she underwent hardships and suffered many privations,—subsisting on thistle roots, segoes and pigweeds, with a smattering of flour while waging war against grasshoppers and crickets to prevent them from devouring the crops of growing grains and vegetables. She survived her husband until March 9th, 1920. Both are interred at Burton cemetery. The following are the names of the issue of this matrimonial union, all born at Wellsville, Utah, except the eldest, Daniel Gardner Hill and Jennette Gardner Hill, who were both born at Mendon, are as follows: Daniel Gardner Hill, born January 25th, 1861; married Mary L. Gunnell Dec. 13th, 1883. He died June 9th, 1923, and she died March 27th, 1923. Both are buried at Burton, Idaho. Jennette Gardner Hill, born June 18th, 1863; married George Gunnell Dec. 13th, 1883, who was born at Wellsville, Utah, March 9th, 1865. Robert Gardner Hill, born March 27th, 1866; married Sarah Painter Jan. 4th, 1888, who was born July 22nd, 1869, at Wellsville, Utah. Elizabeth Gardner Hill, born Jan. 1st, 1869; died Aug. 26th, 1900, and was buried at Burton, Idaho. Effie Vilate G. Hill, born March 4th, 1872; married Albert R. Brown April 27th, 1898, who was born at Pointsville, Kentucky, Aug. 12th, 1864. Margaret Ann G. Hill, born Oct. 11th, 1874; married Hyrum W. Hall, Dec. 12th, 1894, who was born Aug. 29th, 1873, at Wellsville, Utah. Mary Jane G. Hill, born April 18th, 1878; married Thomas Siepert March 31st, 1902, who was born at Lyman, Idaho, Sept. 9th, 1884. Lottie Althea G. Hill, born Nov. 14th, 1880; married John S. McCulloch Jan. 18th, 1900, who was born at Logan, Utah, Sept. 4th, 1878. William Gardner Hill, born Aug. 27th, 1886. Robert Brice Hill and his wife, Margaret, adopted John Beardall as their son. He was born at Logan, Utah, Sept. 12th, 1890, and married Margaret P. Hill, Sept. 28th, 1911, who was born Feb. 4th, 1894, at Elk Mountain, Wyoming.

DANIEL BRICE HILL

Daniel Brice Hill, the son of Daniel Hill and Elizabeth Brice Hill, was born May 8th, 1845, at Nauvoo, Hancock County, Illinois, where he resided until the summer of 1846. Due to the persecutions of the Latter-day Saints at Nauvoo, by the Gentiles in that part of the State, his father's family crossed the Mississippi river into Iowa, and took up residence at Waterloo, for a year or more. From here the family went to Warsaw, Illinois, where they resided until the spring of 1852. They then commenced their journey for Utah, in the Rocky Mountains of the far West; and this lad endured the hardships and the lack of food in common with the other members of the family, peculiar to such a journey across the "plains" in spring rains and summer heat, with covered wagons, drawn by oxen or mule teams. He arrived in Salt Lake Valley in the fall of 1852, and went to Mill Creek, Salt Lake County, to live. He resided here until the summer of 1859, and then went to Wellsville, Cache County, with his father to help build a flour mill there.

January 20th, 1865, Mr. Hill married Jane Leishman of Wellsville, who was born November 6th, 1845, in Johnston, Renfrewshire, Scotland; died August 8th, 1910, and was buried at Darby, Teton County, Idaho. About the year 1870, Daniel Hill began hauling merchandise and other freight from northern Utah to different parts of Idaho and Montana, with horse and mule teams. He earned considerable money and accumulated some wealth at this business. At the advent of the railroad into Idaho and Montana, freighting by teams ceased. He then purchased part of the Church farm, located south and west of Logan; also purchased a farm in Petersboro, north of Mendon, and owned some acreage near Wellsville; and he commenced farming. He owned a threshing machine and ran it for several years. He kept a blacksmith shop; and being handy with tools, he did all his own work, as well as this kind of work for others. He did all the mending and half-soleing of the shoes for his family; and made the first pair of boots, which his brother Archie wore.

In 1890, he engaged in the sawmill business in Sanpete Valley for one year; but lost heavily in money, horses and other property. After selling his interests in the sawmill, he did team work in hauling lumber and timber, until the spring of 1893. He now sold all his interests in real prop-



DANIEL BRICE HILL

erty near Wellsville and in Cache County. In August of the same year he arrived in the Teton Basin, Idaho, with all his earthly belongings and family except those who were now married. He homesteaded 160 acres of land near Driggs, and commenced farming and hauling freight anew. He endured many hardships and privations to earn a livelihood for his large family. He delighted in hunting elk and deer to get meat for himself and family. On one of these hunting trips, his gun accidentally discharged, while cleaning it, and tore away all the flesh from the palm of his right hand.

He was chosen first counselor to Emanuel Bagley, the Bishop of Darby Ward in Idaho on the 25th day of August, 1895, and served as such for three years. During his life time, Daniel B. Hill was an industrious, energetic and enterprising man; and leaves a large posterity to carry on the good works which he began. He died July 22nd, 1922, at Darby, Teton County, Idaho, and he and his wife Jane Leishman are both buried there. The following are the names of their children; all born in Wellsville, Cache County, Utah, viz.:

Jane Vilate L. Hill, born Oct. 25th, 1865; married Edwin Mitton Nov. 29th, 1883. Elizabeth Brice L. Hill, born Jan. 4th, 1867; married William Leavitt Dec. 15th, 1887. Martha Ann L. Hill, born Nov. 27th, 1868; married Ernest L. Durfee Dec. 13th, 1888. Margaret L. Hill, born April 1st, 1871; married Ellett F. Seymour, Nov. 8th, 1905. Daniel L. Hill, born June 9th, 1873; married Cora May Crandall, July 24th, 1902. John L. Hill, born Oct. 30th, 1875; died Oct. 14th, 1876, and buried in Wellsville cemetery. Rebecca L. Hill, born May 23rd, 1877; married Samuel Bagley, Dec. 17th, 1900. William Henry L. Hill, born Nov. 16th, 1879; died April 7th, 1902, and is buried in Darby, Idaho. Matilda L. Hill, born Sept. 27th, 1882; married Peter A. Larsen, June 18th, 1904. Rose Emma L. Hill, born Sept. 4th, 1884; married Joseph Bagley, Jan. 4th, 1901. Comillia L. Hill, born March 23rd, 1888; married Arthur Winger, Dec. 10th, 1904. Cordelia L. Hill, born April 25th, 1890; married Peter Wilkie Sept. 10th, 1911; died Jan. 10th, 1919, and buried at Burley, Idaho.

By his marriage with Margaret R. Stewart, April 9th, 1880, Mr. Hill became the father of the following ten children, the first four and Robert Melvin were all born at Wellsville, Cache Co., Utah. Archibald S. was born at Malad, Idaho; and the remaining four were born at Alto, Wyoming:

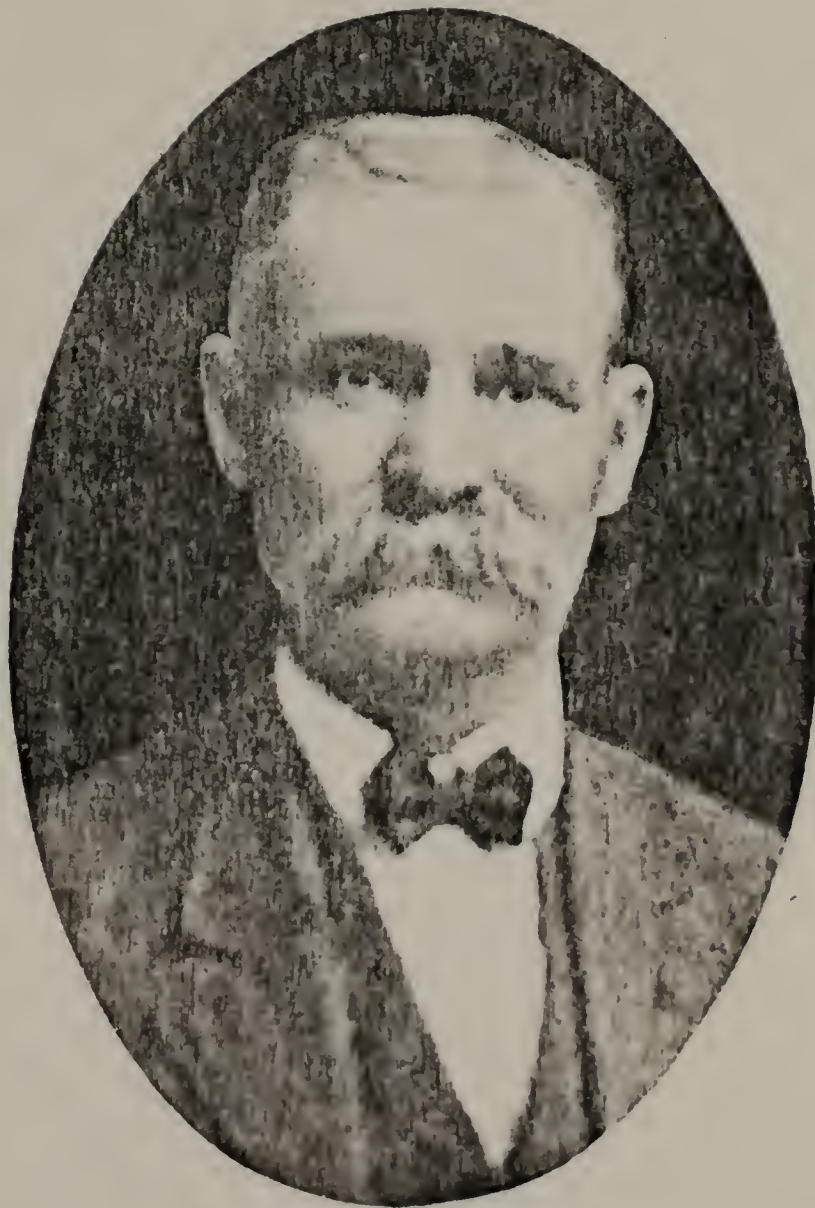
Albert S. Hill, born Aug. 26th, 1881, married Zina Larson, July 24th, 1914; Mary Jane, born Jan. 13th, 1884, married Evan Lewis, Jr., March 10th, 1910; Catherine Norilla, born Dec. 9th, 1885, married Charles W. Hedrick, May 31st, 1904; Maude, born Nov. 2nd, 1887, married Allen Leroy Spencer, Dec. 27th, 1914; Archibald S. Hill, born March 22nd, 1890, married Elva Hill, June 30th, 1913; Robert Melvin Hill, born Dec. 28th, 1892, married Mary Stuart, Feb. 18th, 1925; Daniel Ross Hill, born Aug. 3rd, 1896, married Christy Spencer, Aug., 1917; Hazel S., born Dec. 17th, 1898, married Rosco Call, Dec. 25th, 1914; Dellis Glenn Hill, born Feb. 21st, 1902, married Dora Larson Nov. 20th, 1924; Brigham S. Hill, born Dec. 15th, 1904.

WILLIAM JOHN HILL

William John Hill, son of Daniel Hill and Elizabeth Brice Hill, was born March 21, 1851, at Warsaw, Hancock County, State of Illinois. With his father's family, he emigrated to Utah in the year 1852, and settled at Mill Creek, Salt Lake County. At the advent of Johnston's army, spring of 1858, with his father's family, he went to live at Piontown, Utah County; returned to Salt Lake City in the autumn of the same year, and established a home in the Ninth Ecclesiastical ward of Salt Lake City. March 1, 1860, with his father's family, he moved to Wellsville, Cache Valley, Utah, where his father and his Uncle John Hill built and successfully operated the first grist mill in Cache Valley.

He was an honest, industrious and frugal man, with a common school education. When grown to manhood, he spent a number of years, while living at Wellsville, in driving freight teams into Idaho and Montana. December 18, 1871, he married Georgiana Ensign of Brigham City, where he lived for a period of seven years. In 1883, he purchased a large farm on the southern suburbs of Wellsville, where he engaged in farming and stock-raising and dealt largely in thoroughbred horses. In 1895 he was appointed Bishop of Mt. Sterling Ward near Wellsville where his farm was located, which position he filled for eight years. Owing to poor health he was released from this office, moved to Logan June 10th, 1903, and settled in the First Ward, where he was active in ecclesiastical affairs. After spending a useful life, he died in Logan Oct. 21, 1909, and was interred in Logan cemetery.

This couple are the parents of the following children: William Daniel E., born April 21, 1873, at Wellsville, Utah, married Maree Owen; Mary Elizabeth E., born Nov. 21, 1874, at Wellsville, Utah, married Franklin Lewis Gunnell; she died April 18, 1914, and was buried in Wellsville cemetery; Georgiana E., born Aug. 4, 1877 at Wellsville, married Eli Hawkins; Martin Luther E., born July 13, 1879, at Wellsville, Utah, married Martha Baxter; Emma E., born April 29, 1884, at Mt. Sterling, Utah, married Lewis Isaac Sorensen, who died Aug. 4, 1920 and was buried at Mendon, Utah; John Ensign, born March 11, 1887, at Mt. Sterling, Utah, married Ivy H. Blood; Adoline E., born May 27, 1890, at Mt. Sterling, Utah, married Francis Oscar Jorgensen; Harriet Comilla E., born April 20, 1895, at Mt. Sterling, Utah, died April 20, 1895, and was buried at Wellsville, Utah.



WILLIAM JOHN HILL

ARCHIBALD BRICE HILL

Archibald Brice Hill, son of Daniel Hill and Elizabeth Brice Hill, and grandson of Alexander Hill, was born Oct. 7th, 1853, at Mill Creek, Salt Lake Co., Utah. In the spring of 1859, with his parents' family, he moved to Wellsville, Cache Co., Utah. From 1861 to 1871, he attended the district schools there. From 1871 to 1878, he engaged in hauling freight from Corinne, Box Elder Co., Utah, to Bozeman, Montana, and other northwestern points. December 26th, 1878, he married Mary Elizabeth Stoddard of Wellsville, who still survives him. From 1880 to 1889, he spent the summer months at Beaver Canyon, Idaho, in hauling lumber for David Stoddard, his father-in-law. In 1884, he purchased the old Hill homestead and mill site, one-half mile east of Wellsville, originally owned by his deceased father. There he and his family lived till the year 1915. During the last named period his time and energy were devoted to farming. In 1915, declining health coming on, he sold the farm to his only son, Archie LeRoy, and in 1916 moved to Wellsville. His suffering was principally due to stomach trouble. April 1st, 1922, he was afflicted with a severe hemorrhage of the brain, after which time his health declined more rapidly, until January 4th, 1923, when he died of heart failure, and was buried in Wellsville cemetery.

From the above named matrimonial union, there is the following issue, all born at Wellsville, Cache Co., Utah, viz.: Archibald Le Roy Stoddard Hill, born March 27th, 1880, married Jessie Leishman Kerr, Jan. 4th, 1905; Cora May Stoddard, born May 7th, 1883, who married Henry Blanchard, Oct. 3rd, 1907; Mary Janet Stoddard Hill, born Nov. 29th, 1885, died Jan. 3rd, 1892, and was buried in Wellsville cemetery; Elizabeth Stoddard Hill, born Feb. 4th, 1888; and married William M. Jones, Sept. 24th, 1913; Sylvia Floss Stoddard Hill, born Jan. 2nd, 1891. To date there have been eleven grand-children born to this happy union.

The subject of this sketch was a dutiful husband and loving father, being a man of few words and sterling qualities, Archie has been the maker of friends, has gained the respect and confidence of his associates; has met with the approbation of his Heavenly Father; and has a right to lay claims to the rewards which inevitably follow such mode of living.



ARCHIBALD BRICE HILL

CHAPTER XII.

AGNES HILL RICHARDS AND FAMILY

Agnes Hill Richards, the eldest daughter and second child of Alexander Hill and Elizabeth Currie (Curry) Hill, was born June 6th, 1808, at Johnston, Renfrewshire, Abbey Parish, Scotland, and lived there with her parents until she was about eleven years old. She has said on a number of occasions, that she was eleven years of age when she came to Canada. If this be correct, then she and her parents' family emigrated to Canada in the year 1819. Archibald N. Hill, her youngest brother, has, however, fixed this date in writing, as 1821. They settled at Lanark, Bathurst District, Canada, and remained here twelve years. Near the beginning of the year 1831, she married John Kenny Richards of Quebec, Canada. She, a beautiful blonde with long thick yellow hair and he a beau-brummel with black, were reputed to be the most handsome couple both far and near in all the country round. January 13th, 1832, she gave birth to her first child, Elizabeth.

Spring of 1833, she with her husband and child and all the Hill families moved to Tosoronto Township, Home District, near Toronto, Canada. Spring of 1834 she gave birth to a still-born son, whom they named John. The thread-worn household adage that "Misfortunes never come singly," was coming true to the letter. For on April 16th, 1835, a large copper kettle filled with maple syrup sat boiling on the hearthstone fire. The backlog burned through, the kettle fell, and its boiling contents drenched the tiny girl as she sat on the hearth-stone. She died the same day, and was buried on the homestead. Not long thereafter a disastrous fire (it may have been an incendiary) occurred when the couple was absent, which consumed their home with all its contents, save the gun that the husband had in the woods, with which to shoot game. July 22nd, 1835, a third child, Elisabeth Angelique, came to bless and comfort the homeless couple.

April 1st or 12th, 1840, Agnes was baptized by Samuel Lake and became a member of the Latter-day Saints' Church. About the beginning of September, 1842, she together with her husband and family of four small children, Elizabeth, Mary, John and Joseph, and all the Hill families, bade adieu to Canada, crossing into the United States and



AGNES HILL RICHARDS AND HUSBAND,
JOHN KENNY RICHARDS

wending their way to the village of Nauvoo, Illinois, to cast their lots with the much talked of Latter-day Saints. Agnes, her seventh child, was born here, November 1st, 1843. The mother saw and heard the Prophet Joseph Smith and his brother Hyrum preach on many occasions. June 27th, 1844, Joseph and Hyrum Smith were murdered in Carthage jail by a gang of from 150 to 200 ruffians, disguised and painted black. August 8th, 1844, at a special meeting of the Church in Nauvoo, Sidney Rigdon asserted his pretended rights to the Presidency of the Church, by reason of his having been the First Counselor to Joseph Smith. The Twelve Apostles, through their president, Brigham Young, also asserted their right to lead the Church; which claim was recognized by a unanimous vote of the assembled people. The author has heard Agnes Hill Richards say that she was at this meeting; that it appeared to her as though she saw the mantle of Joseph fall upon Brigham; and that Brigham preached and expounded the Gospel with the voice of the martyred Prophet. At this time she in common with the other Saints in Nauvoo, was suffering persecutions for righteousness' sake, at the hands of the Gentiles in the surrounding country, who were earnestly seeking their destruction, and longing to possess their homes and hard-earned property.

The Richards family sold their home to a German family, for a trifle, or gave it away for a song, with the express proviso, that they were to remain in the home for a specified period of time. Before the expiration of this time, the German woman came and demanded possession of the home. Mrs. Richards, whose husband was at Garden Grove or Mt. Pisgah in Iowa, assisting the Presidency of the fleeing Saints, explained that her right of possession had not yet expired, and that she would vacate the home as soon as possible. The German picked up an axe, lying near by, and chased the pregnant and helpless woman from the house. She with her five little children (and one yet unborn) made her exit as best she could on the 27th day of July, 1846, crossing hurriedly over the Mississippi river into Iowa, and on the same day, while sweltering under the rays of the noonday sun, gave birth to a baby girl, Rachel. After rejoining with her husband, they made their long tedious journey through the unblazed woods and swamps and over the prairies of Iowa, and arrived at Winter Quarters, Nebraska, late in the fall of 1846. After eking out a miserable existence here until the spring of 1848, they were requested by the United States Government to abandon their homes and vacate these lands

for the benefit of the Nebraska Indians. They then moved back into the western borders of Iowa, and settled at Honey Creek in Pottawatomie County, and started tilling the soil anew. On the 22nd of March, 1849, another son, Hyrum Thomas, was born. At the age of three months he weighed 23½ pounds. The family resided here until about the 22nd day of April, 1851, when they resumed their journey westward with Luman A. Shurtliff's Company of 50 teams, constituting the Third Division of Capt. John G. Smith's Company of 150 ox and cow teams, destined for Utah Territory. Too numerous to mention and too great for the power of speech to express were the trials and hardships endured by these courageous refugees in crossing the trackless "plains," bridging or swimming the rivers, wallowing through swamps and mires, in their flight from religious persecution, to seek a haven of rest in the wilderness and deserts of the "wilds of the west."

Agnes with all her family (except Elizabeth, who arrived two weeks earlier with her grandparents and Elizabeth Swapp) arrived in Salt Lake City September 22nd, 1851, and went immediately to Mill Creek, Salt Lake County, to live; settled on a 20-acre tract of land, near Mill Creek stream, and located another 20 acres of land nearby. How we all remember with pleasure, intermingled with sorrowful tears of regret, the two so-called "bottomless springs," teeming with beautiful fish, almost ready for the frying pan, in those days of scarcity. November 10th, 1851, her tenth child, Alexander Willard Hill Richards, was born; and on November 14th, 1853, her last child, Daniel Brigham Hill Richards, came forth. The father and two older sons, John and Joseph, started farming the 40 acres of land and the father began hauling firewood and saw logs from the nearby mountains. Summer of 1857, the whole family of children caught the smallpox, through their brother Joseph's borrowing a shovel from the Akins family, to dig out a badger. This malady did not prove serious; though they were placed under quarantine. The malady proved less serious than the quarantine. All members of the family escaped with scarcely a "pox-mark," though the next to the youngest was so thickly covered with pox that the head of a pin could not be touched to any part of the skin of the body without touching a pox; but the youngest member of the family escaped with but two or three eruptions.

Winter of 1857-58, at the advent of Col. Albert Sidney Johnston's army, expedited to Utah to exterminate the

"Mormons," by President James Buchanan (through false reports carried to Washington), John H. Richards, a stripling of 18 years, shouldered his gun and carrying his big load of quilts, started out with a few hundred other volunteers to meet the advancing army and to intercept them in Echo Canyon. Later he procured a mule and riding outfit from Robert Sweeten, a neighbor of 17 years, who had intended to go to the front also; but by reason of his mother's sickness was not able to leave home. With the aid of a handful of volunteer citizens, the result was equally as effectual as that of Horatius, who "kept the bridge" at Rome against the onslaught of the army of Lars Porsena, of Clusium, who by the Nine Gods swore that the great house of Tarquin should suffer wrong no more; and even more effectual than that of Leonidas and his 300 brave Spartans, in guarding the gates of Thermopylae in a vain attempt to stem the tide of Persian invasion under King Xerxes: For not until Col. Johnston subscribed to certain terms of peace, dictated by Governor Brigham Young, was this division of the United States Army permitted to enter Utah. Spring of 1858, Governor Young ordered the citizens of Salt Lake City and the residents living north of Salt Lake City, in Utah, to leave their homes (and if it became necessary to fire them) and move farther south, to avoid trouble with the approaching army. In the intervening time, July 23rd, 1854, Elizabeth A. Richards had married Manning Rowe, and gone to Santaquin, Utah County, to live; and Mary Richards had married James P. Terry, November 2nd, 1856, and gone to Draper, Salt Lake County, to live. The Richards family moved to Santaquin for the summer. Through the benign interposition of the Hon. Col. Thomas L. Kane between the people of Utah and the United States officials at Washington, what might have been very serious troubles, were averted. In the autumn of 1858, when peace was restored, the people who had left their homes returned to them. The Richards family returned to their old home at Mill Creek in the fall of 1858. The young stripling, who had shouldered his gun and gone, not to fight against his country, but to fight for his home and his family, returned also, without a wound, and to the great joy of his family. The youngest tot ran to greet him, shouting, "Here comes 'Joque' with his gun, carrying a big load of kilts." Rachel remained for some time with her Sister Elizabeth at Santaquin and Agnes stayed with her Sister Mary at Draper.

In the early part of June, 1859, two of the Richards family, John H. and Hyrum T. H., started for Cache Valley, where they arrived June 10th. They squatted upon some land, near where Mendon City now stands, and began farming. They cut quakingasp logs from the banks of the "Big Sec," the largest stream which enters Mendon, as it emerges from the foothills on the west, from which they built and finished the first dwelling house in Mendon. The middle of July, 1859, Joseph H. Richards went to Cache Valley to aid his brothers at Mendon. The family sold the farm at Mill Creek, and on December 23rd, 1859, started for Cache Valley with two covered wagons, drawn by oxen. One was an enormously large Government wagon. This wagon was brought to Utah with Johnston's Army and came into the possession of a Frenchman, who bought the Richards farm, and this wagon was turned in on its purchase price. The family, at home, was now reduced to the father, mother, and two little boys, Alexander and Daniel, and Joseph, who came down from Cache to assist in moving. When going down a low hill in the road, near the Warm Springs, just north of Salt Lake City, the two little boys were sitting on the tongue of the Government wagon, drawn by two yokes of oxen. The smallest child, only six years old, jumped from the wagon tongue, in an attempt to get out, fell between the heels of the near ox and the front wheel of the wagon. Both front and hind wheels of this four or five-ton wagon passed over his body without killing him.* Three days' journey, around the mountain and through Bear River Canyon, took them to the little hamlet of five or six log houses, now called Mendon, where they arrived at nightfall of Christmas day. This hamlet grew rapidly into a village.

During the fall, winter and spring of 1860 and 1861, a large, well built meeting-house was constructed of large, long, hewn pine logs, which also served as a schoolhouse.

*In the autumn of 1865, this same wagon was drawn by two yokes of oxen to a flat at the foot of the mountains southwest of Mendon, later known as William Rowe's Mountain Farm, (a Mormon Battalion volunteer) where a large crystal stream of cold water rises and takes its course northeastward to Mendon. Jos. H. Richards, Charley and Brad. Bird were the three young men who conducted this wagon hither, taking along a dead hog as a bait for mother bear. They laid the hog near the stream of water, and left the big wagon about 100 feet distant. Near midnight, here came a large grizzly bear with two cubs. The hunters took refuge in the wagon bed, and as the bears began helping themselves to the carcass, the young men fired simultaneously and severely wounded one of the

John H. Richards, Robert Sweeten, Joseph H. Richards and others cut and hauled the timbers from the mountains on the east side of the valley, as well as from the west side to construct this public building. Before the completion of this building, and as an exhibition of his strength, John H. Richards lay down on the floor, two or three men piled on top of him, he raised to his knees; a couple more men got on; he then raised his burden to a standing position, when two other men hung on; he started to walk with seven of the largest men in the house clinging on to him; and as he stepped between two joists the floor broke through. This feat of Herculean strength, together with cold, which he contracted while chopping timber in the mountains during winter cost him his life. He was taken sick, and came to Salt Lake City, in the summer of 1861, placed himself under the care and treatment of Dr. Hughes, and recovered his strength to some extent. On his return trip to Cache Valley with his Sister Agnes and her husband, George W. Baker, he died eating a peach while camped for lunch on the banks of the Weber river, near Ogden, September 27th, 1861. He was a blonde, stood 6 feet 1 or 2 inches in height, and there seemed to be no bounds to his strength. He was courteous, genial, generous to a fault, honorable, and was loved by all those having the pleasure of making his acquaintance. He was the first to be lain to rest in the Mendon cemetery. His father inscribed on his tombstone: "Here lies a dutiful son."

Agnes Hill Richards was an industrious, frugal, yet generous woman, and did all that lay in her power for the comfort and welfare of her husband and children. Those were the days, not of the distaff nor of the wick light; but of the spinning-wheel and hand-carding, of the candlelight and coal oil lamp. The very clothing for the family was made from wool sheared from the sheep by her husband and sons. She and her daughter Agnes and Rachel, with the aid of a hired girl, washed, picked, carded, spun and dyed the yarn

cubs. This act enraged mother bear, who instantly came bounding toward the wagon. She reared up, and was just able to reach the top of the wagon bed with her front paws. The boys, fighting for their lives, poured in a volley of shots; and the old bear, badly wounded, made good her escape to the Maple Bench, with one cub following her. The frightened victors laid low in the huge wagon bed till daybreak, finished the wounded cub, traced the wounded bear and the other cub, by the drops of blood, to a clump of brush in a maple grove. Human hearts were too weak for another attack. They returned to Mendon with the dead cub, which was roasted as a barbecue for the neighbors.

for weaving into cloth. From this cloth they made apparel for themselves and clothing for the male members of the family. Many evenings were spent in knitting stockings, sewing carpet rags and patching quilts around the hearthstone by the glimmering light of the back log, the candle light and a little later the coal oil lamp. She owned the second cook stove used in Mendon. This stove was made by Bridge, Beach & Co., St. Louis, and brought to Utah by mule team in 1864.

Though her parents were Scotch and she was born in Scotland, yet she spoke the English language with almost perfection. The words seemed to roll from her tongue in a clear, audible tone of voice—like liquid from a tea-kettle, or water from a running fountain. I once heard Sister Richards bear her testimony to the truth of the Gospel in an unknown language at a Fast Day meeting in Mendon City; and her speech was interpreted into the English by another Latter-day Saint in the assembly. I was fully aware that she did not speak or understand any other language except the Anglo-American. I have been able to speak and understand six or seven different languages myself; but this ability has been acquired through years of hard study only. And how that one can rise in an assembly of gathered people, and speak with the tongue of an angel, or in a language never before spoken or understood, still remains an unsolved mystery to my mind. The fact that the interpretation strictly coincided with the thought which the speaker intended to express, is certainly mysterious. Her fervent prayer, in itself, was a masterpiece of the English language, as if delivered by an eloquent pastor. She spent considerable time in the community as a teacher and Relief Society worker. She was a devout Christian and zealous Latter-day Saint. She spent her latter years at Mendon City, Cache County, and died there of pneumonia, March 30th, 1886; was survived by her husband, John Kenny Richards, till November 15th, 1889. They both died at Mendon City, and are buried in the cemetery there. Until the time of her death, there had never before been so many people in attendance at a funeral service held in Mendon; nor so great a concourse of mourners and vehicles following the remains of the departed to the churchyard.

ELIZABETH A. RICHARDS ROWE

Elizabeth Angelique Richards Rowe was born July 22nd, 1835, Tosoronto Township, Ontario, Canada. Seven years after the month of her birth, she left Canada with her parents, and arrived at Nauvoo, Illinois, September 30th, 1842. Expelled from Nauvoo with her family and other Saints, July 27th, 1846, she crossed the Mississippi River into Iowa, then a sparsely settled country, inhabited mostly by Indians. In the autumn of 1846, she, with her family, came to Winter Quarters (now Florence, Nebraska), at that time part of the Indian Territory. Spring of 1848, the U. S. Government requested these settlers to move off from these Indian lands. With her father's family, she crossed back over the Missouri River into Iowa, and settled at Honeycreek, Pottawatomie County. From here she frequently walked with her father twelve miles to market at Kanessville. She and her sister Mary once picked enough wild strawberries to buy a calico dress; she not liking the color, let Mary have the calico dress. Latter part of April, 1851, in company with Grandfather and Grandmother Hill and Aunt Elizabeth Swapp's family, she started for the west in Captain Day's company of 50 wagons, and Captain Wadsworth's company of ten wagons. Grandfather Hill's team consisted of two yokes of oxen and one wagon; and young Samuel H. Hill was his teamster. The Swapp family's team was made up of two yokes of oxen and one yoke of cows. As her Aunt Elizabeth Swapp was expected to be confined on the journey, Elizabeth Richards was sent along by her mother to help care for the mother and baby. While going up Loop Fork the little lad Samuel attempted to get on the wagon tongue to ride; missing his step, he fell under the wheel, which passed over and broke his leg. Elizabeth caught hold and pulled him out before the hind wheel reached him. Elizabeth Swapp gave birth to the baby in Nebraska and called him Archibald. After enduring many hardships and privations, they arrived in Salt Lake City about the 9th of September, 1851.

Shortly after her arrival, Elizabeth did housework for one Dayton family in the First Ward; then for Uncle Archie's family. During two years she did similar work for Barnabus Adams and went to school with his daughter, Asenath, the mother of Maud Adams, the noted Utah actress. Elizabeth married Manning Rowe, July 27th, 1854,



ELIZABETH A. RICHARDS ROWE AND
DAUGHTER, RUTH LUND

who was born at Muncie, Indiana, and died on February 23rd, 1904, at Mendon, Utah, and was buried there. They lived in the First Ward, Salt Lake City, where her oldest child, Mary Ellen, was born May 28th, 1855, who later married John Graham. In the fall of 1856, the family moved to Santaquin, Utah, where her son David M. Rowe, was born May 1st, 1858, who married Emma Johnson. He died on March 3rd, 1913, at Mendon, Utah, and was buried there. April 10th, 1860, they moved to Mendon, Utah, where she has lived nearly ever since, given birth to and reared the following named children: William Albert, born December 8th, 1860, died May 6th, 1865, at Mendon, Utah, and buried there. John Franklin, born June 11th, 1861; died May 3rd, 1865, at Mendon, Utah, and buried there. Hannah Agnes, born October 4, 1868, who married William A. Pettit. He died May 3, 1921, at Provo, Utah, and was buried at Roy, Utah. Elizabeth Rachel, born January 2nd, 1871, who married Harlow F. Bassett. Margaret Ruth, born July 30th, 1875, who married Heber Lund.

Mrs. Rowe was of a retiring nature, a good housewife, indulgent mother, and devoted wife. She endured many hardships in her younger days; and sustained uncomplainingly many trials and tribulations during her later life. Two of her little sons, William Albert and John Franklin, were scalded about May 1st, 1865, and both died within a few days. Shortly thereafter her husband was taken sick, and she cared for and waited upon him for about 39 years, and till the time of his death. She has the distinction of owning and using the first cook stove ever brought to Mendon. It was a Charter Oak, and used in her home for about 60 years. With memory somewhat impaired and body more or less enfeebled, she is otherwise enjoying moderate health on the 22nd of July, 1926, her 91st birthday.

MARY RICHARDS TERRY

Mary Richards, the daughter of John Kenny Richards and Agnes Hill, was born at Tosoronto, Home District, Upper Canada, May 14th, 1837. September 30th, 1842, she came to Nauvoo, Illinois, with her parents. July 27th, 1846, she crossed the Mississippi River into Iowa, and wended her way to Winter Quarters, Indian Territory (now Florence, Nebraska). Spring of 1848, they crossed back into Pottawatomie County, Iowa, where they remained till the 22nd of April, 1851, when they started westward, traversed the "plains" and arrived in Salt Lake City, September 22nd, 1851. November 2nd, 1856, Mary married James P. Terry of Draper, Utah, where she repaired to reside. September 26th, 1857, their eldest child, Mary Jane, was born at Draper. James P. Terry was now at the head of Echo Canyon with the Utah militia to intercept the advance of Buchanan's army; and on the morning of October 5th, 1857, he helped Major Lot Smith, with a handful of volunteers, to burn and destroy 75 Government supply wagons, near Green River, after ordering them to "turn back!" May 21st, 1859, another child, George Washington, came to bless the Terry home. February 5th, 1861, a third child, James Parshall Terry, Jr., was born. At the age of 15 months this child was drowned in a canal leading to the Jordan River. For a whole year the mother piteously bemoaned the loss of her darling babe. Like her brothers and sisters, and one of her sons, nature had endowed this noble woman with Herculean strength and power of endurance. But shortly after the birth of her second child and while lifting a large keg of molasses, she wrenched her spine, which rendered her more or less an invalid the greater part of the remainder of her life. Nevertheless, her hands were seldom idle, were ever doing fancy work or other kinds of useful labor. It was recognized by the neighborhood that she had few equals either in rapidity or workmanship.

November 29th, 1862, James P. Terry and family, Jacob Terry and Moroni Palmer left Draper and started for the Dixie country, via Sanpete County. They finally concluded to locate at Rockville, where they arrived January 13th, 1863. The town of Rockville was built near the Virgin River, a few miles below Zion's Park. Sister Mary devoted considerable time to charitable work: visiting the sick, caring for the needy, pouring forth, as liquid, consoling



MARY RICHARDS TERRY

words to the distressed, doing vicarious work for the dead in the St. George Temple, and serving as president of the Rockville Relief Society. She was the embodiment of faith, hope and charity. Her faith was in God, the eternal Father, in His Son Jesus Christ, in the Holy Ghost, in the principles of the Gospel and the ordinances of the Holy Priesthood. Her hope was for the future and for eternal life. And her charity was abundant for all mankind. Thus, all who came under her soothing influence were benefited by her refined presence and persuasive spiritual nature. Her faith in God was evidenced by her holy living. All things holy were esteemed most sacred by her. She was abstemious to a fault. Tea, coffee, tobacco and liquors never entered her mouth. Of meat and sweetmeats she seldom partook. In all things she observed the "Word of Wisdom," except it be through excessive labor. One in whose thoughts never lodged rancor, and in whose mouth was seldom if ever found guile, Sister Mary governed her temper, controlled her passions, and brought her whole being into conformity with the laws of God. Her spirit flitted into eternity May 17th, 1902. Her husband survived her till August 12th, 1918. Their remains are interred in the Draper cemetery.

Through his mighty faith and fervent prayer, while kneeling before an approaching fire, her son George claims to have instantly turned the raging flames from their barn and residence. and thus saved their home from immediate destruction. Her son John performed an honorable mission in the Eastern States. He and James E. Hart, his traveling companion, made the astounding record of holding 109 religious services during one week. Terry testifies that when traveling through that country on foot, he was afflicted with a terrible malaria. He and his companion sought in vain to find lodging. They called at the home of a well-to-do farmer, asked for lodging place, and were refused. Terry told him that he could go no farther and was ready to sink in his shoes. The farmer, a robust, healthy man, ordered the stranger from his door, cursed him for being a Mormon and called God to witness the act. As Terry started to go, all sickness departed from his body, and he went on his way rejoicing. The same malady simultaneously entered the farmers' body, and in the course of a few weeks he passed to the great beyond. David, another son, filled an honorable mission in the Southern States, and has likewise great experiences to relate.

JOSEPH HILL RICHARDS

Joseph Hill Richards, born Dec. 5th, 1841, at Toronto Township, Ontario Province, Canada, was the son of John Kenny Richards and Agnes Hill; grandson of Sargeant-Major John Richards of the British Royal Artillery at Quebec, and Marie Angelique Kenney; great-grandson of John Richards, landed proprietor, and Margaret Wilson of Glasgow; great-great-grandson of James Wilson, writer (barrister), of Cragnestock, Glasgow; and great-great-grandnephew of John Wilson, writer (barrister), the founder of Glasgow Infirmary. His parents joined the Church, April 1st or 12th, 1840; September, 1842, they left for the United States, arriving at Nauvoo, Illinois, Sept. 30th, 1842; and his father helped in building the Temple and Nauvoo House. His father and Daniel Hill left Nauvoo with the first camp of Pioneers, crossing the Mississippi River on ice a mile wide, Feb. 4th, 1846. His father returned to Nauvoo for family; crossed the Mississippi River into Iowa, July 27th, 1846; wended their way westward over Iowa; crossing the Missouri River into Indian Territory, settling at Winter Quarters (now Florence, Nebraska). His father losing part of his team and not having the required quota of provisions, was unable to proceed westward with the Pioneers of 1847; spring of 1848, crossed back into Iowa and located a farm at Honey Creek. About April 22nd, 1851, left Kanessville (now Council Bluffs), Iowa, for Utah, in Luman A. Shurtliff's company of 50 wagons; arrived at Mill Creek, Utah, Sept. 22nd, 1851. At the advent of Johnston-Harney's army, spring of 1858, he went to Summit Creek (now Santaquin), Utah, for the summer, returning to Mill Creek in autumn of same year. Middle of July, 1859, he rejoined his brothers John and Hyrum at Mendon, Cache Valley, to establish a home, and assisted them in completing the first house built and used as a dwelling in the "Old Fort" at Mendon. Latter part of July, 1859, he assisted Jesse W. Fox in making the first field survey from Wellsville to Mendon; spring of 1861, enrolled in Mendon Company of "Minute Men" to guard against depredations of hostile Indians, serving in several expeditions. Year of 1864, he drove four yokes of oxen and wagon 2,200 miles from Mendon to Omaha and return for poor immigrating Saints. Thereafter, was President of Elders' Quorum and teacher in Mendon Ward for a series of years; he also served as constable there.



JOSEPH HILL RICHARDS
President Hill Family Organization

February 8th, 1876, he left Mendon in twelve inches of snow, as missionary to colonize northern Arizona, together with wife and three small children, settling at Camp Obed, and serving as Counselor to President Geo. Lake. Latter part of March, 1877, he moved across the Little Colorado River to Allen's Camp, now Joseph City, and was chosen Counselor to President W. C. Allen. Sept. 25th, 1878, he was ordained Bishop of this town by Apostle Erastus Snow. Dec. 13th, 1891, he embarked on the British steamship Absenia of the Guion Steamship Co., for Liverpool, destined as a missionary for Scotland; Dec. 18th, when the Absenia was in midocean, 1300 miles from New York and 1691 miles from Liverpool, it was discovered that she was on fire. The steamship Spree of the German-Lloyd Company of liners, sailing for Southampton, was sighted four miles in the rear and to the south of the vessel in conflagration. Signal of distress was raised, and the Spree responded. Life boats were lowered from both steamers. All passengers were rescued, escaping with their lives only, and the clothing worn on their bodies, during the last struggling moments of this seafaring vessel, whose doom was sealed before leaving the ports of New York. In June of 1892, the writer sailed for Liverpool on the Arizona of the Guion Line of steamers. The engineer informed him that he was engineer on the Absenia on its fatal trip, and saw it and its cargo consumed to ashes; that the owner of this steamer padded an inclosed part of its hull with kerosene-saturated cotton, which was ignited just as she sailed from New York, well knowing that flames would burst forth in five or six days' time, in order that he might reap the harvest of an insurance policy.

The subject of this sketch labored twelve years in the "United Order," serving four years of this time as president; labored two years as missionary in Great Britain, serving as president of the Scottish Mission; was postmaster at St. Joseph 28 $\frac{3}{4}$ years; captain in Arizona Territorial militia; county commissioner two years; county treasurer two years; county surveyor four years; notary public eight years; justice of peace eight years; bishop of Saint Joseph nearly ten years, three years of which time he served as president of Little Colorado Stake; counselor to the President of Snowflake Stake twenty years; High Counselor three years; Patriarch thirteen years.

May 5th, 1919, he assisted in organizing the Richards Family Organization at Mendon, Utah; June 4th, 1919, assisted in organizing the Hill Family Organization in Salt

Lake City, Utah, and was elected president of these organizations on these dates, which offices he held till the day of his death.

He married Mary Willie of Mendon, Nov. 9th, 1867; is father of Joseph Parley, born April 24th, 1869, at Mendon, Utah, who married Melvina Freeman; James Willie, born April 13th, 1871, at Mendon, Utah, married Mary Westover; John Ezra, born Nov. 30th, 1873, at Mendon, Utah, married Cora Cross; Emma Elizabeth, born Aug. 31st, 1876, at Camp Obed, Navajo County, Arizona, married Joseph Facer; Mary Emelia Richards, born at St. Joseph, Arizona, Feb. 6th, 1879, died Nov. 24th, 1893, and was buried at St. Joseph; Hyrum Enos, born May 7th, 1881, at St. Joseph, Arizona, married Lorena Fuller; Annie Bell, born July 7th, 1883, at St. Joseph, Arizona, married W. W. Freeman; George Elmer, born July 16th, 1885, at St. Joseph, Arizona, married Henrietta Birdie; Lettie Pearl, born April 19th, 1889, at St. Joseph, Arizona, married B. F. Cummings.

December 11th, 1878, he married Martha Jane Quinn in St. George Temple. She died Jan. 8th, 1880, of childbirth, and she and her twin babies were buried together in Joseph City cemetery. Joseph H. died July 3rd, 1924, but his good deeds are living after him. He died as he lived, a good, just and generous man, a benefactor to the human race. Leaving a host of friends, but no enemies, his soul rests in peace, and his body lies in the Joseph City cemetery.

AGNES RICHARDS BAKER

Agnes Richards Baker, daughter of John Kenny Richards and Agnes Hill Richards, was born Nov. 2nd, 1843, at Nauvoo, Hancock County, Illinois. She left Nauvoo with her parents, crossing the Mississippi River into Lee County, Iowa, July 27th, 1846; wended her way westward to Winter Quarters (now Florence), Douglas County, Nebraska, where she wintered. Spring of 1848, she crossed the Missouri River into Pottawatomie County, Iowa, and settled at Honey Creek. She started for Utah about April 22nd, 1851, with parents, in Luman A. Shurtliff's Company of 50 wagons and teams, and arrived at Salt Lake City, Sept. 22nd, 1851; went with parents to live at Mill Creek, Utah; and later went to live with her sister Mary R. Terry at Draper, Utah. At the

time of the "move," spring of 1858, went with her sister Mary to Mountainville, near Draper, to live. Later in season, she went to Santaquin, Utah, where her father's family was sojourning. Returned to Mill Creek, autumn of same year. Spring of 1859, went to live with her sister Mary at Draper. April 10th, 1860, came with her sister Elizabeth R. Rowe to Mendon, Cache County, Utah.

January 18th, 1861, she married Geo. W. Baker, born at Pomfort, N. Y., Sept. 9th, 1837. Summer of 1862, she went to Paris, Idaho, to live, and returned to Mendon, October of same year. Of this marriage eleven children were born at Mendon, Utah, viz.: George W. Baker, Jr., born Oct. 9th, 1862, who married Oralie M. Atwood; Mary Emma, born July 30th, 1864, and married Jens Jensen; Julia, born Aug. 3rd, 1866, married Franklin R. Christiansen; Joseph Albert, born March 30th, 1869, married Alice H. Hinkle, who died September 16th, 1914, and was buried at Mendon, Utah. January 12th, 1919, he married Agnes Cowan; Lucy Agnes, born June 2nd, 1871, married Charles Augusta Johnson; John Simon, born June 9th, 1873, and died Aug. 10th, 1908, at Whitehall, Montana, buried at Mendon, Utah; Willard, born June 26th, 1876, married Lena Elizabeth Foster; Lyman, born May 17th, 1878, married Edith Lant; Celestia, born Sept. 1st, 1881, married William M. Howell; Olive, born July 18th, 1885, married H. Sumner Hatch, who died April 15th, 1919, and was buried at Logan, Utah; Seth Baker, born Aug. 11th, 1887, musician.

Despite much sickness in the family, Agnes R. Baker reared her eleven children to manhood and womanhood without a death. Her industry and painstaking care of her household and of her children are worthy of emulation. As a housekeeper, she is considered a model of perfection among her relatives, friends and acquaintances. Her retiring nature, her courteous manners, and her due consideration of the rights of others, have endeared her to the whole neighborhood.



AGNES RICHARDS BAKER

RACHEL RICHARDS BAKER

Rachel Richards Baker, daughter of John Kenny Richards and Agnes Hill Richards, was born July 27th, 1846, near Montrose, Iowa, under very peculiar circumstances and unfavorable conditions. Her father left Nauvoo, Illinois, Feb. 4th, 1846, with the first company of Pioneers starting westward for the Rocky Mountains. Extremely cold weather prevailed, the Mississippi River was frozen from bank to bank; hence this company crossed the river on the ice, and pushed its way through the woods and wilds of Iowa toward Garden Grove.

John Richards had sold his home in Nauvoo for a trifle, to a German family, with the express proviso that his own family should remain in the home for a certain specified period of time. On the 27th day of July, 1846, this German woman came and ordered the Richards family out of the house. Mrs. Richards explained that the time to vacate the house and quit the premises had not yet expired; and that as soon as this time had elapsed she would quit possession. Whereupon, the German grabbed hold of an axe, lying near by, and chased the pregnant and the helpless woman from the house. The latter with five little children (and one yet unborn) made her exit as best she could, crossing hurriedly over the Mississippi River into Iowa, near Montrose, and on the same day, July 27th, sheltered only by the broad canopy of heaven and while sweltering under the rays of the noon-day sun, gave birth to a baby girl, whom they named Rachel. After the return of her father, they made the long, tedious journey through the unblazed woods and miry swamps and over the prairies of Iowa, toward the home of the Pottawatomie Indians, and arrived at Winter Quarters, Nebraska, late in the fall of 1846. Under very unfavorable circumstances and scarcity of the necessities of life, they managed to survive there till the spring of 1848. They then crossed the Missouri River into the western borders of Iowa, settled at Honey Creek, Pottawatomie County, and started farming.

When this little girl was about four years old, the family was still living at a little hamlet near Honey Creek. A large tree had fallen across this creek, and thus formed an improvised bridge for pedestrians. One warm summer morning after her birthday, she was crossing Honey Creek on the log with the other children. She slipped and fell into the



RACHEL RICHARDS BAKER

rushing stream. Her brother John, then eleven years old, skirted the banks of the flowing stream, caught the long black curls as they floated on its surface, and rescued the little girl from a watery grave. She was passionately fond of animals, and more especially of dogs. The family kept a large black dog, with a white ring about its neck. As cold weather approached, and the dog must stay out of doors, the little girl would cry, with piteous tears, "Co'-Ingy! Co'-Ingy!" (Cold Ringy! Cold Ringy!) About April 22nd, 1851, this family bade adieu to the western borders of Iowa, and wended their way westward for the Mecca of the Mormons in the Rocky Mountains, with Luman A. Shurtliff's Company of 50 ox-teams. They were five months to a day in making the journey. Space will permit but one incident by the wayside. Though but five years of age, she must frequently walk, in common with her sisters Mary and Agnes, to lighten the burden of the teams; while her father and brothers John and Joseph were engaged in driving the teams. On this occasion she sat at the front end of the covered wagon. A sudden jolt of the moving wagon precipitated her to the ground behind the heels of the oxen. The front wheel passed over her right shoulder and head, leaving her in an unconscious condition. Her saving angel instantly appeared again in the form of her brother John, who snatched her from the crushing blow of the hind wheel, and thus saved her life to endure other hardships, intermingled with infantile joys and pleasures.

Arriving in Salt Lake City, Sept. 22nd, 1851, she with her parents and family went immediately to Mill Creek to live, near where her grandparents, Alexander Hill and wife had gone upon their arrival, Sept. 9th, 1851. Here she learned the letters of the alphabet in a private school, taught by Mrs. Gray. In their rapid course, the wheels of time passed on. In 1854, her sister Elizabeth married Manning Rowe, and went to the First Ward, Salt Lake City, to live. In 1856, her sister Mary married James P. Terry and went to Draper to reside. In the latter year she went to stay with her sister Elizabeth; attended school, taught by Mrs. Chase; and gleaned wheat to buy her first books. To her surprise, her father came one day and took her home to Mill Creek. March 14th, 1857, she was baptized in Mill Creek by Archibald Gardner, and confirmed a member of the Church the same day by her Uncle Alexander Hill, Jr.

To avoid trouble with Johnston's approaching army in the spring of 1858, Rachel's parents moved to Santaquin,

Utah County, to sojourn; and in the autumn of the same year returned to their old home in Mill Creek. Rachel, however, tarried for some time at Santaquin with her sister Elizabeth. On her way home she stopped for a short time at Mountainville, and lived with her sister Mary at Draper. As civilization was approaching too rapidly to suit the convenience of the Indians, they became troublesome and more or less dangerous. Rachel met with one or two dangerous experiences in avoiding kidnaping by the Indians.

About June 1st, 1859, Rachel's two brothers, John and Hyrum, went to Cache Valley to establish a home for the family. They built and completed the first home ever completed where Mendon City now stands. The family arrived to occupy this log house as a home on Christmas night, 1859, and Rachel came with them. She attended two or three terms of winter school during the years 1861-2-3, under the crude tuition of Jasper Lemmon and Amenzo W. Baker, in the days of the "spelling match" and the blue-backed spelling book. She was a home girl, and became an adept with the spinning wheel; sometimes spinning as many as nine skeins of yarn per day. The writer (though he was only a child) well remembers her walking back and forth day after day, turning the wheel with the right hand, holding the roll of wool with the left, and converting it into threads of yarn, as woof, ready for the warp of the cloth. Knitting stockings and patching quilts by the dim light of the backlog fire and the candle wick were her delights. Her girl companions were few and might be numbered by four fingers on one hand: Mary Luckham, Susan Luckham, Mary Willie and Emma Gardner. Her amusements were not numerous, consisting of spelling matches, dances, horseback riding and quilting or woolpicking-bees. Her satisfying joy was unique, that of doing her duty and attending to devotional services.

December 25th, 1864, Rachel married Jarvis Young Baker, who was born Nov. 13th, 1830, at West Winfield, Herkimer County, New York; died May 27th, 1891, and was buried at Mendon, Utah. From this union twelve children were born, six sons and six daughters, all born at Mendon, Cache County, viz.:

Mercy Rachel, born Sept. 29th, 1865, was critic teacher in the normal training department of the Brigham Young College, Logan; took an extended course in voice culture in the Emerson College of Oratory in Boston; was in charge of the department of oratory and physical education, Oneida

Stake Academy, at Preston, Idaho; for a number of years maintained a private school in Salt Lake City, the Baker School of Oratory and Dramatic art; died at Moulton, Idaho, March 6th, 1918, buried at Mendon. Jarvis Alexander Baker, born April 18th, 1867, became a railroad conductor; married Pauline Pfefferle; Mary Agnes, born Aug. 29th, 1870, became a school teacher, married Carl Andrew Nyman, from whom she was later divorced, and in second marriage she took Wm. B. Stark; Elizabeth Orilla, born July 5th, 1873, died May 11th, 1878, buried at Mendon; Lucy Maria, born June 21st, 1875; educated herself as trained nurse; from November, 1913, to October, 1915, she filled an honorable mission for the Latter-day Saints' Church in the Northern States; Sept. 11th, 1918, married Joseph Sudweeks, teacher in the University of Idaho. John Daniel, born March 26th, 1877; helped care for his mother and family on the farm. About Christmas, 1905, departed for Kansas and Missouri on a mission for the Latter-day Saints; labored for thirty months; was honorably released to return home June 22nd, 1908; Feb. 19th, 1919, married Annie Nuttle, a returned missionary and well-known school teacher; Sunday, May 24th, 1925, he was elected second vice-president of the Richards Family Organization. Lydia Aurelia, born April 6, 1879; finished a four year's normal course at the Brigham Young College in 1900, becoming a school teacher; married Prof. Jas. C. Hogenson of the A. C. College, Logan. Emma Theresa, born Sept. 7th, 1880; attended the B. Y. College, Logan, for two years; in 1901, began school teaching; in 1904-5 attended the L. D. S. University; took voice culture under Madam Swenson and Evan Stephens; June 12th, 1907, married Frederick J. Sorensen, who died June 25th, 1909, and was buried at Mendon; after five years study in the Utah Agricultural College, she was graduated with the degree of B. S. in Home Economics; June 3rd, 1925, she graduated with the degree of Master of Domestic Science from Teachers' College, Columbia University, New York. Simon Moroni Baker, born April 16th, 1882, helped his mother on the farm; married Molly Althea Lind, March 12th, 1919. Hyrum Leroy Baker, born March 27th, 1885; was killed in a train wreck Feb. 2nd, 1905, at Milton, North Dakota, buried in Mendon cemetery. Asa Norman Baker, born Nov. 25th, 1886; while out hunting deer on the mountainside not far from his home, was frozen Dec. 4th, 1905, and brought home to his mother on the 6th instant—a block of ice; buried in Mendon cemetery. Noah Chester Baker, born March 13th, 1889; Jan.

18th, 1907, after two and one-half days' suffering with pneumonia, died in Park City; brought home to his sorely bereaved mother, and buried in Mendon City cemetery.

The mother of this large, honorable family endured uncomplainingly, with patience, fortitude and courage all the trials and afflictions which came upon her. She has gone to the great beyond to meet her Maker, and be judged according to the deeds done in the body. Among the few elect, she is justly entitled to the hope of coming forth in the morning of the first resurrection, to be crowned with the glory of eternal life and exaltation.

HYRUM THOMAS HILL RICHARDS

Hyrum Thomas Hill Richards, son of John Kenny Richards and Agnes Hill, was born March 23rd, 1849, at Honey Creek, Iowa, died at Mendon City, Utah, Oct. 18th, 1915, and buried there. He came to Salt Lake City, Sept. 22nd, 1851, with parents, and settled at Mill Creek, Utah. There he resided till the time of the "move" (spring of 1858), when they moved to Santaquin, Utah, and returned to Mill Creek in the autumn of same year. About May 1st, 1859, at the age of ten years, he and his older brother, John H. Richards, and ten other men colonized what is now Mendon City, Cache County, Utah. He and his brothers John and Joseph (the latter arriving in the month of July) have the distinction of building and completing the first dwelling house in the "old fort," now Mendon. Here he lived during the remainder of his life. He was a devotee and High Priest of the Latter-day Saints' Church, and politically a Republican.

When we realize the various pursuits of life which this man followed, then must we truly sense the following remark, made by one of the influential men of Mendon after his death: "Well, the community will surely miss this good man, Hyrum!" He bought and sold their grain, furnished them with their merchandise, found market for their potatoes, cattle and hogs, supplied them with coal and ran the only meat market in town; for many years was postmaster for Mendon City, and mail carrier till the time of his death; has been helpful to many by loaning them money and trusting them with merchandise until they were able to pay. The



HYRUM THOMAS HILL RICHARDS

poor were helped when in need and the afflicted relieved when it lay in his power. In short, he fulfilled the Master's two "great commands" and may justly lay claim to the blessings which follow such works.

He married Agnes Muir, April 18th, 1876, who survived him till Nov. 25th, 1919; both are interred in Mendon cemetery. The following are their children, all born at Mendon, Utah: Agnes, born May 10th, 1877, married Jos. Wm. Hancock; Jane, born April 25th, 1879, married George Hughes; Rebecca, born July 13th, 1881, died Nov. 11th, 1882, buried in Mendon cemetery; Rachel Marilla, born April 12th, 1883, married William Buist; Emma Janet, school teacher, born Dec. 27th, 1884; Annie Laurie, born Jan. 13th, 1888, married William Hughes; Bertha Viola, born Feb. 26th, 1890, died July 27th, 1908, buried in Mendon cemetery; Hyrum John, born Jan. 30th, 1892, married Geneva Laub; Mahonri M., born May 16th, 1896.

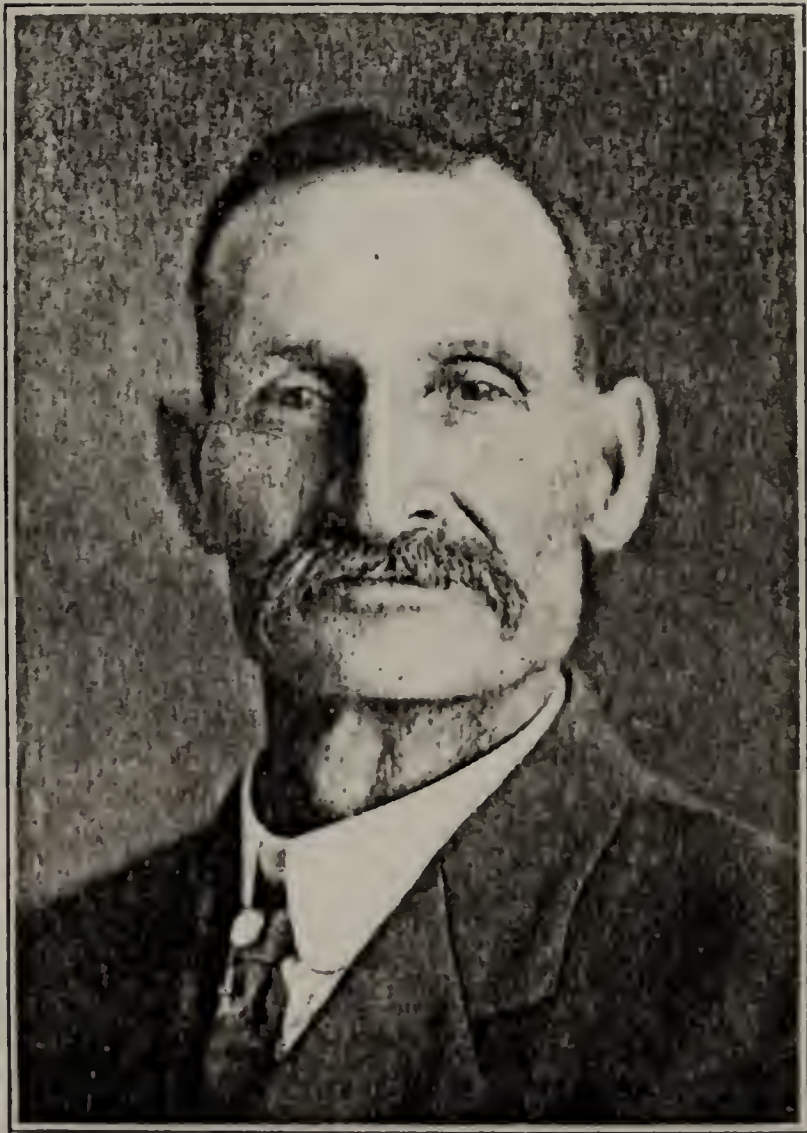
ALEXANDER WILLARD HILL RICHARDS

Alexander Willard Hill Richards, son of John Kenny Richards and Agnes Hill Richards, was born Nov. 10th, 1851, at Mill Creek, Utah. When Johnston's army came to Utah, spring of 1858, he went to Santaquin, Utah, with his parents, and returned to Mill Creek in the autumn of same year; December 25th, 1859, in company with his parents and family, arrived at Mendon, Utah, to establish a new home.

During Indian hostilities at Mendon and in Cache Valley, from 1861 to 1865, though only from ten to fourteen years of age, he was the youngest boy to take his turn in standing guard at night to prevent hostile approaches and raids by the Shoshone Indians. When grown to manhood he was very athletic; was champion footracer of Cache Valley and champion wrestler of Mendon—after his brother Joseph's departure for Arizona; was city marshal of Mendon for a number of terms, and a member of its city council. He was ordained an Elder May 10th, 1870, and later became president of the Elders' Quorum of Mendon Ward. Autumn of 1874, he was called to "Dixie," Utah, to labor on the St. George Temple; returned to Mendon, spring of 1875. Feb-

ruary 24th, 1883, he went as a missionary to Alabama and Georgia, returning January 1st, 1885; was ordained High Priest by Andrew Anderson, May 6th, 1907; was first vice-president of Richards Family Organization in 1919-20. He met with a fatal accident in his hayfield on the western banks of Little Bear river, July 8th, 1920, which resulted in his death at a Logan hospital July 22nd, 1920. His body is interred in the Mendon cemetery.

The architect of this history married Seny Sorensen April 10th, 1876, who died on the 28th day of November, 1916, at Mendon, and is buried there. From this marriage there were born at Mendon, Cache County, Utah, the following children, viz.: Alexander Willard, born March 22nd, 1877, married Lottie Barrett; John Eugene, born March 30th, 1879, married Pearl Thompson; Nicholas Leo, born April 25th, 1881, married Hannah Jeffs; Isaac Emer, born April 30th, 1883, married Nancy Parker; Joseph Raymond, born Oct. 16th, 1885, died Jan. 16th, 1907, at Mendon, and was buried there; Malina Agnes, born April 9th, 1888, died May 29th, 1888, and was buried at Mendon; Ireta, born June 21st, 1890, died Dec. 24th, 1908, and was buried in Mendon cemetery; Enoch, born Oct. 28th, 1894; Daniel Brigham, born Aug. 6th, 1896, married Helen Hardwick Sept. 10th, 1919. Brother Richards married Elizabeth McDonald, born Sept. 7th, 1889, at Toffil Park, Glasgow, Scotland. From this marriage there was born in Salt Lake City, Utah, Elizabeth McDonald Richards, Oct. 10th, 1920.



ALEXANDER WILLARD HILL RICHARDS

DANIEL BRIGHAM HILL RICHARDS

Daniel Brigham Hill Richards—birth, family and residence: He was born at Mill Creek, Salt Lake County, Utah, Nov. 14th, 1853. He is the son of John Kenny Richards and Agnes Hill Richards; the grandson of Sergeant-Major John Richards of the British Royal Artillery at Quebec, Canada, and Marie Angelique Kenny of Quebec; the great-grandson of John Richards, land proprietor, and Margaret Wilson, of Glasgow, Scotland; the great-great-grandson of James Wilson, writer (barrister), of Craignestock, Glasgow; the great-great-grandnephew of John Wilson, writer (barrister), the founder of Glasgow Infirmary. Dr. Richards married Maria Sorensen, daughter of Peter Sorensen, Nov. 1st, 1883; divorced July 10th, 1891, in Detroit, Michigan. He married Hester Telle Cannon, daughter of President George Q. Cannon, Sept. 3rd, 1902; divorced in Salt Lake City, March 1st, 1919. October 3rd, 1923, he married Aurelia Franziska Jarius, daughter of Daniel Jarius of Vienna, niece of the late Emperor Francis Joseph of Austria, and widow of Capt. Karl Ulrich of Berlin. Dr. Richards is the father of Artemicia Maria Richards, whose mother is Maria Sorensen. Artemicia was born at Mendon, Cache County, Utah, April 10th, 1885; she married Fred F. Decker on Aug. 20th, 1910. They have one son, Clyde Frank Richards Decker, born August 25th, 1911, at Midvale, Salt Lake County, Utah. Dr. Richards is also the father of Daniel Sinclair Cannon Richards, born April 5th, 1911, in Salt Lake City, Utah, the son of Hester Telle Cannon Richards. His residence is 1330 Richards Avenue (Oak Glen), Salt Lake City, Utah; his law office is 168 South Main street, Salt Lake City.

Education: Educated in Hannah Collins' private school, Mill Creek, in years 1858-9; public schools of Mendon, Utah, in 1862-70; Cache County Seminary, Logan, Utah, 1878-80; University of Deseret, Salt Lake City, 1882-3-4; graduating in latter year with life's normal diploma; University of Michigan in 1888-89-90-91, receiving degree of LL. B. in 1890; taking post graduate course and receiving degree of LL. M. in 1891; spring of 1892 he traveled in England and Scotland; went to Paris, France, attended University of Paris (Nancy Law College); in years 1893 and 1894, was student at University of Geneva, Switzerland, receiving degrees of Licence en Droit, Oct. 21st, 1893, and LL. D., July 14th, 1894.



DANIEL BRIGHAM HILL RICHARDS
Secretary and Treasurer, Hill Family Organization

School Teacher: From the spring of 1880 till summer vacation of 1882 he was principal of Mendon school, Utah; from autumn of 1884 till spring of 1885, was principal of district school, South Bountiful (Bonneville), Utah; from September, 1885, till March, 1886, was principal of district school at Bountiful (Woods Cross), Utah; was principal of Second Ward district school, Salt Lake City, from the spring, 1886, till June, 1888.

Lawyer: Admitted to the bar, Supreme Court of Michigan at Lansing, June 12th, 1890; to Utah Supreme Court, Jan. 16th, 1895; to U. S. District Court, Utah, Feb. 3rd, 1908; to U. S. Dept. of the Interior, Jan. 4th, 1908; to bar of Supreme Court of Idaho, and U. S. Court for the District of Idaho, April 13th, 1914. He practiced law in Salt Lake City from January, 1895, till April, 1898. After second return to Salt Lake City from Europe in the autumn of 1900, he resumed the practice of law. Dec. 1st, 1902, he formed partnership with Attorney-General M. A. Breeden and Wallace R. White, under the firm name of Breeden, White and Richards, during which time he was clerk of the State Board of Pardons. From Dec. 1st, 1914, till Dec. 1st, 1916, he was in office with Geo. F. Goodwin, who being elected judge, took his seat on the bench in January, 1917. From December, 1916, till August 1919, he was in limited partnership with Alex. W. Duvall, under the firm name of Richards and Duvall. He engages in the general practice of law throughout Utah and some parts of Idaho; specializing, somewhat, in probate practice, damage suits, and in settling estates in France, Switzerland, Germany, Italy and Austria.

Missionary: April 2nd, 1898, the subject of this sketch started for Europe as a missionary for the Latter-day Saints' Church; he went to Paris, France, to see about opening a mission there; from thence to Neuchatel, Switzerland, and engaged in preaching and translating the Latter-day Saints' hymns into French and setting them to music; winter of 1890, was sent to Italy to reopen the mission field there; labored at Turin and the Valley Vodoise till July, 1900, after which he went to Berlin, Germany; engaged in preaching, holding public meetings and baptizing; and latterly was clerk of the German Mission. Sept. 10th, 1900, Arnold H. Schulthess, president of the German Mission, presented him with his honorable release as missionary in Europe, and he returned to Salt Lake City Oct. 7th, 1900. He served as missionary at home and abroad during ten successive years, five years of which time was served as home missionary in

Salt Lake City and Salt Lake County, and five years abroad, including two and one-half years' missionary labor performed while in attendance in European universities.

Dr. Richards followed farming during his early educational career, and also while teaching school, till the year 1888; labored in the "United Order" at Mendon during the years 1874-75; has toured southern Utah, northern Arizona and parts of New Mexico in winter of 1877; Idaho and Montana in summer of 1878; attended Alaska-Yukon-Pacific Exposition at Seattle, and visited British Columbia in 1909; Panama-Pacific (World's Exposition) in San Francisco, visited southern California and parts of Mexico, winter of 1915. He is a historian, a member of the National Geographic Society of America, Washington, D. C.; Standard Reference Bureau, New York City; Native Sons of Utah Association; a Republican in politics and a High Priest in the Latter-day Saints Church. May 5, 1919, he was elected second vice-president of the Richards Family Organization at Mendon, Utah; Oct. 14th, 1920, was elected first vice-president of the same organization; and May 24th, 1925, was elected president of this organization. He helped organize the Hill Family Organization in Salt Lake City, Utah, and on June 4th was elected its first secretary and treasurer. He reads, writes and speaks several foreign languages.

CHAPTER XIII.

ALEXANDER HILL JR., AND FAMILY

Alexander Hill, Jr., son of Alexander Hill and Elizabeth Currie (Curry) Hill, was born March 1st, 1811, at Johnston, Renfrewshire, Abbey Parish, Scotland, where he lived during the first ten years of his life. In the year 1821, he emigrated to Canada with his father's family, and the whole family took up its residence in the Bathurst District, Township of Lanark, Canada, where they resided for 12 years, and engaged in clearing off the timber, farming and making maple sugar from the sap of the maple trees, which grew there in abundance. Near the beginning of the year 1833, Alexander Hill, Jr. and his father's family left Lanark and moved to the Home District, Township of Tosoronto, near Toronto, and engaged in the same pursuits. Here he met Agnes Hood, daughter of James Hood and Margaret Bislen, who was born in Perth, Perthshire, Scotland, on the 5th day of March, 1811, and he married her. Their first child, Margaret Hill, was born here....., 1833, and died in infancy. Subsequently to this time Alexander Hill, Jr. and his wife must have gone to Dalhousie, Canada, to live, because their second child, Margaret Ann, was born there on May 1st, 1834.

January 18th, 1836, Alexander Hill, Jr. and his little family were back in Tosoronto, near Toronto again, as Alexander Hood Hill, their third child, was born there on this date. The following children were also born there, viz.: James Hood Hill, born Dec. 9th, 1837; William Hood Hill and Elizabeth Hood Hill, twin brother and sister, born February 22nd, 1840; and Moroni Hood Hill born May 19th, 1842.

In the beginning of the year 1840, a missionary representing the Latter-day Saints came into this section of country and commenced preaching the Gospel of Christ, according to the belief entertained and taught by these people. The whole Hill family became interested in this faith, and notwithstanding the fact that Alexander Hill and his wife Elizabeth, and their son-in-law, John Richards, were momentarily less susceptible to these doctrines than were the other members of the family, yet on the first or the twelfth day of April, 1840, all of these families went down into the flowing waters, were submerged therein, and in similitude to Jesus, "went up straightway out of the water," and were confirmed members of his Church the same day. A branch of this Church, called the Essex



ALEXANDER HILL, JR. AND AGNES HOOD HILL

Branch, consisting of 30 members, was established, and Alexander Hill, Jr. was appointed and ordained its Presiding Priest, and John Richards was elected Clerk of this Branch.

In the spring of the year 1841, two of Alexander Hill, Jr.'s. brothers, Archibald N. and John, and other members of the Essex Branch of the Church, crossed over into the United States and wended their way toward the village of Nauvoo, Illinois, where they remained for some time for the purpose of becoming acquainted with the people, exploring the country, and if found desirable, make tentative preparations for future homes. They returned to Canada with good reports of the people and flattering accounts of the new country. The members of the Essex Branch were delighted with these reports, became more enthused with their religion, embued with the Spirit of God and determined to leave the British possessions "en masse" and become citizens of the United States—to enjoy their liberty under the Stars and Stripes. In common with other members of the Essex Branch, Alexander Hill, Jr. spent considerable time in disposing of his home and farm. On the 19th of May, 1842, Moroni Hood Hill, a seventh child, was born.

Near the beginning of September, 1842, all being ready, Alexander Hill, Jr. and family and other relatives of the Hill family started for the United States, and on the 30th day of this month, in the year 1842, arrived at Nauvoo, Illinois. Winter was at hand and the time for building houses was limited; hence their housing capacities were neither comfortable nor commodious. Sandy—for such he was called—occupied part of his time during the winter in hauling bricks for the Nauvoo House, stones for the Nauvoo Temple, timber and firewood from the islands of the Mississippi river and the surrounding country. He occupied the most of his time working on these two buildings during the following years, till the spring of 1846. During the meantime Agnes Hood Hill, an eighth child, was born on the 16th day of January, 1845.

Alexander Hill, Jr. was an associate and fellow-laborer with the Prophet Joseph Smith and Patriarch Hyrum Smith, and was at Nauvoo when they were martyred. In the winter and spring of 1846, the First Presidency of the Church and many others of the Latter-day Saints were obliged to make a hasty retreat across the Mississippi river into Iowa, leaving their homes and comfortable fire-sides to be enjoyed by their enemies and by strangers. Sandy took

his team and aided a number of the helpless families who were retreating from Nauvoo, hauling them as far as Garden Grove, Iowa, where the Saints were making a refuge station for themselves and those who might follow. He then returned for his own family and moved them to Quincy, Adams Co., Illinois, where they resided for three years. In 1847 a ninth child, Nephi Hood Hill, was born at Quincy, Adams Co., Illinois, where he died in 1848. May 14th, 1849, they gathered up their personal belongings, and with their ox-teams wended their way westward through the unblazed forests, wooded swamps and mires of Iowa Territory, toward the home of the Pottawatomie Indians. They halted at Iloney Creek, Pottawatomie Co., on the western borders of Iowa, to visit Alexander's parents, his brother John and his sisters Agnes and Elizabeth, who were living there. They then moved on to Kaneshville (Council Bluffs), Iowa.

About the middle of June, 1849, Alexander Hill, Jr. and family joined the Allen Taylor Company at Council Bluffs, under command of Capt. Allred, destined for Utah Territory. Too numerous to mention were the sacrifices made and the hardships endured by these brave, persevering pioneers in crossing the trackless plains, fording and swimming the rivers and streams of water, wallowing through the mires and mudholes of the prairies and plains to seek a haven of rest, where they could be free from religious persecutions; even though they must build their cabins in the forests, dig their huts and pitch their tents in the deserts, make their homes in the caves of the wilderness, and become neighbors with the Indians of the "Far West." While en route to Utah, Isabella Hood Hill, a tenth child, was born at Bluff Ruins, Wyoming, on August 18th, 1849. The Allen Taylor Company, having made a quick journey, arrived at the little town of Salt Lake City on the 15th day of October, 1849. Sandy stayed for a couple of weeks at Orson Spencer's home, and then went to Mill Creek to live. He located on 30 acres of public domain near Big Cottonwood Creek, constructed a crude house and made a dug-out in the side of a hill, near where this stream of water crosses State street. In the winter of 1849-1850, the first religious services ever held in this district of country were held in this house. This crude building served as a dwelling for Brother Hill, his wife and nine children for two years thereafter. In the summer of 1850, a public house was built of adobes in this neighborhood, which served as a chapel for religious services as well as for the schoolhouse. His chil-

dren went to school during the winter, and worked on the farm with their father the remainder of the year. Joseph Robert, another son, was born February 8th, 1851.

At the General Annual Conference of the Church held in Salt Lake City, April 6th, 1851, Reuben Miller was elected and ordained the Bishop of Mill Creek Ecclesiastical Ward; and he chose as his counselors James Rawlins and Brother Hotchkisson. Later in the year 1851, Counselor Hotchkisson went to California, and Alexander Hill, Jr., was chosen second counselor in his stead. James Rawlins was released as first counselor in the year 1852 or 1853, and Alexander Hill, Jr. became first counselor. January 18th, 1855, Jane Mary, a twelfth child was born to him. Spring of 1856, Alexander Hill, Jr. was called on a mission to labor among the Indians on the Salmon River, Idaho, and Fort Limhi Reservation was established there. He was gone four months, and during this absence Robert Gardner served as first counselor pro tem. Upon his return to Salt Lake City for a load of provisions and supplies in the fall of 1856, Bishop Miller now wanted Counselor Hill to remain at home. So James H. Hill, the latter's son, was sent to Fort Limhi in his father's stead. June 25th, 1857, Hyrum Hood Hill, the youngest of thirteen children was born.

At the approach of the United States army under command of Colonel Johnston, in the winter and spring of 1857-58, the "General Move" of the Latter-day Saints southward, being in the months of April and May, Sandy Hill took his family to Spanish Fork, Utah County, and returned in the fall of the same year. In the year 1859, Washington Lemmon was chosen second counselor to Bishop Reuben Miller, and this trio, Miller, Hill and Lemmon remained intact as the bishopric of Mill Creek Ward for twenty-three years. Bishop Reuben Miller died in July of 1882. After his death Counselor Hill had charge of the Ecclesiastical affairs of Mill Creek Ward until Sunday, March 30th, 1884. On this occasion President Joseph F. Smith, Apostle Brigham Young, Angus M. Cannon, president of the Salt Lake stake, and Jos. E. Taylor, his first counselor, met with the Saints of Mill Creek Ward. Alexander Hill, Jr. was released from the Bishopric, his son-in-law, James C. Hamilton, was ordained a High Priest, and set apart to serve as bishop of Mill Creek Ward; John Snedaker was chosen as first counselor and Jens Hansen was chosen as second counselor. (Historical Record Book 1, pp. 296-298). Alexander Hill, Jr. served in the bishopric of Mill Creek Ward for approximately 33 years.

In the spring of 1857, Alexander Hill, Jr. planted some flax seed on his farm at Mill Creek, and harvested this crop, which must have been among the first crops of flax ever raised in Utah, or in this western country. He knew little or nothing about the culture of flax, nor about the process of curing its bark, nor of manufacturing the bark into fabrics for apparel. He employed Peter Larsen, a Dane, born Sept. 24th, 1835, at Lillebrant, Denmark, and who came to Mill Creek in the fall of 1855. This young man had been employed by a distiller at Mill Creek from the time of his arrival until the summer of 1857, and was illy-treated and under-nourished by the whisky-man. This young Dane had worked with flax in his native country; knew something about curing its fiber and manufacturing it into linen. Sandy Hill's object in employing this lanky boy was of a dual nature. First, to aid himself in the culture of his flax; and second, to save the boy from starvation. The culture of the flax was, however, never a success; but the boy is now a portly "six-footer" in his 91st year, living at Mendon. In the spring of 1859, James Hood Hill went to where Mendon City now stands, in company with this Peter Larsen and Isaac Sorensen. Alexander Hood Hill and William Hood Hill arrived at the same place in the spring of 1860. At about the same time, or in the spring of 1859, Alexander Hill, Jr. went to Mendon, and located a 40 acres farm, which he afterwards rented; but came occasionally to superintend its affairs.

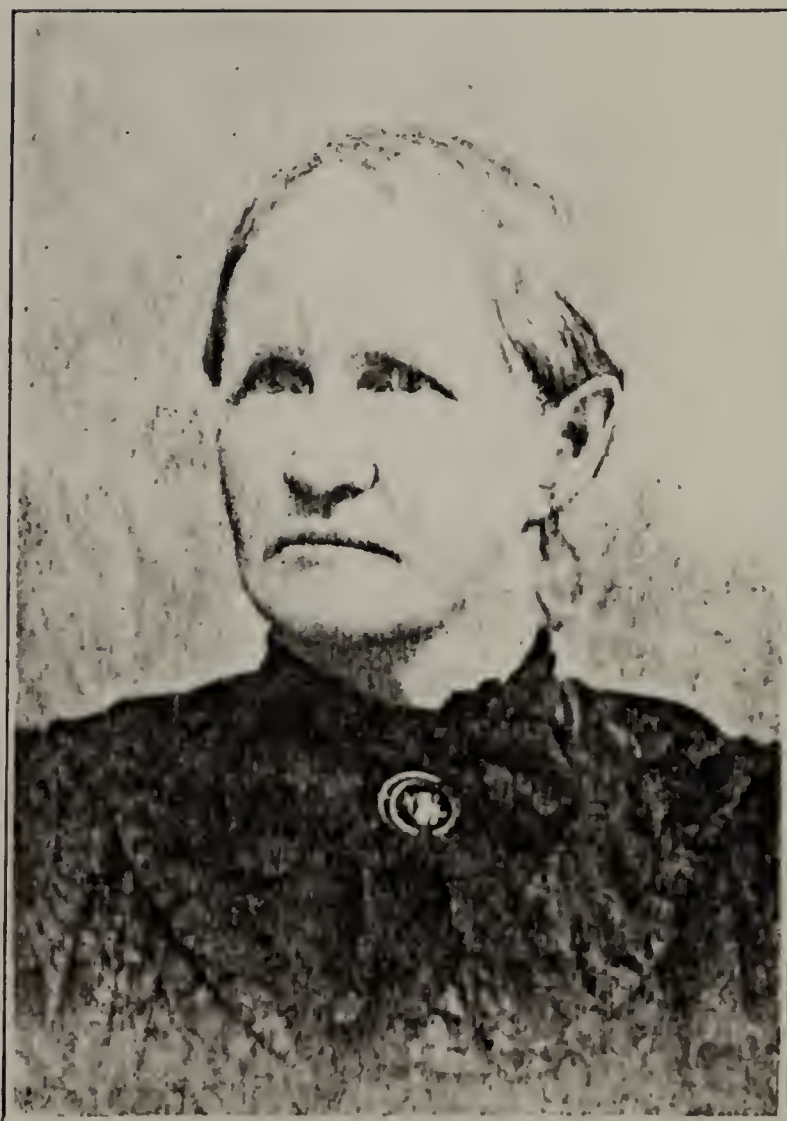
March 12th, 1885, in company with his brother Archibald N. Hill, Alexander Hill, Jr. departed for Canada, as a missionary to labor among and visit with his distant relatives and friends in and about Toronto, where the Essex branch of the Church was established, and over which he was ordained the Presiding Priest. He spent all of this year in Canada, and did not return to Mill Creek until late in the spring of 1886. Agnes Hood Hill, his wife, died at Mill Creek, February 16th, 1872, and was buried in the Salt Lake City cemetery. Alexander Hill, Jr. survived his wife until February 8th, 1889. His earthly remains are interred in the Salt Lake City cemetery, by the side of his wife. To do honor to his name, after the time of his death, his family and the people of Mill Creek Ward contributed liberally of their means for the erection of a large, beautiful monument, which stands as an ensign to mark the resting place of this good man and the burial spot of his family.

MARGARET ANN HILL WHITE

Margaret Ann Hill White, eldest of thirteen children and daughter of Alexander Hill, Jr. and Agnes Hood, was born May 1st, 1834, at Dalhousie, Canada. September 30th, 1842, she moved with her parents to Nauvoo, Illinois. There she experienced the persecutions of the Latter-day Saints; was able to remember seeing the lifeless bodies of the Prophet Joseph and Patriarch Hyrum Smith, when they were brought from Carthage jail.

From Nauvoo, her parents went to Quincy, Ill., spring of 1846, where she lived for three years. From here her family started across the "plains," summer of 1849, under the leadership of Allen Taylor. She had many experiences while crossing the "plains," either walking or riding on horseback all the way, in order to give the younger children and the sick her place in the wagon. At one time she was without bread for six weeks. She assisted her mother a great deal, who was in delicate health while rearing her family. They arrived in Salt Lake City, October 15th, 1849, and settled at Mill Creek, Utah. She lived at President Brigham Young's home during the first few years after arriving in Utah.

In the year 1854 she married Robert Caldwell, and they became early settlers of Tooele Co., Utah. She later divorced her first husband and married George Martin White, December 18th, 1863, who was born February 12th, 1839, at Baden, Germany, and died August 5th, 1890, and was buried in Mill Creek cemetery. During the fall of 1852 she taught school; was a great Church worker; was Sunday-school teacher for many years; was chosen to be the first president of the first silk industry in Salt Lake County, by Aunt Zina Young. She died at her home in Mill Creek, April 9th, 1897, and is buried in Mill Creek cemetery. The children of her first marriage are: Alvin Smith Caldwell, born August 16th, 1855, Tooele County, Utah, married Ada Harper; Agnes Jane, born August 15th, 1857, at Nephi, Utah, married William H. Hamilton. The children of Margaret's second marriage, all born at Mill Creek, Salt Lake County, are: Mary Isabell, born January 6th, 1865; married James C. Hamilton, Bishop of Mill Creek Ward, who died November 28th, 1920, buried in Mill Creek cemetery; Elizabeth Ann, born December 21st, 1866, married Alphonzo Hoffman; George M. White, born May 20th, 1869, married



MARGARET ANN HILL WHITE

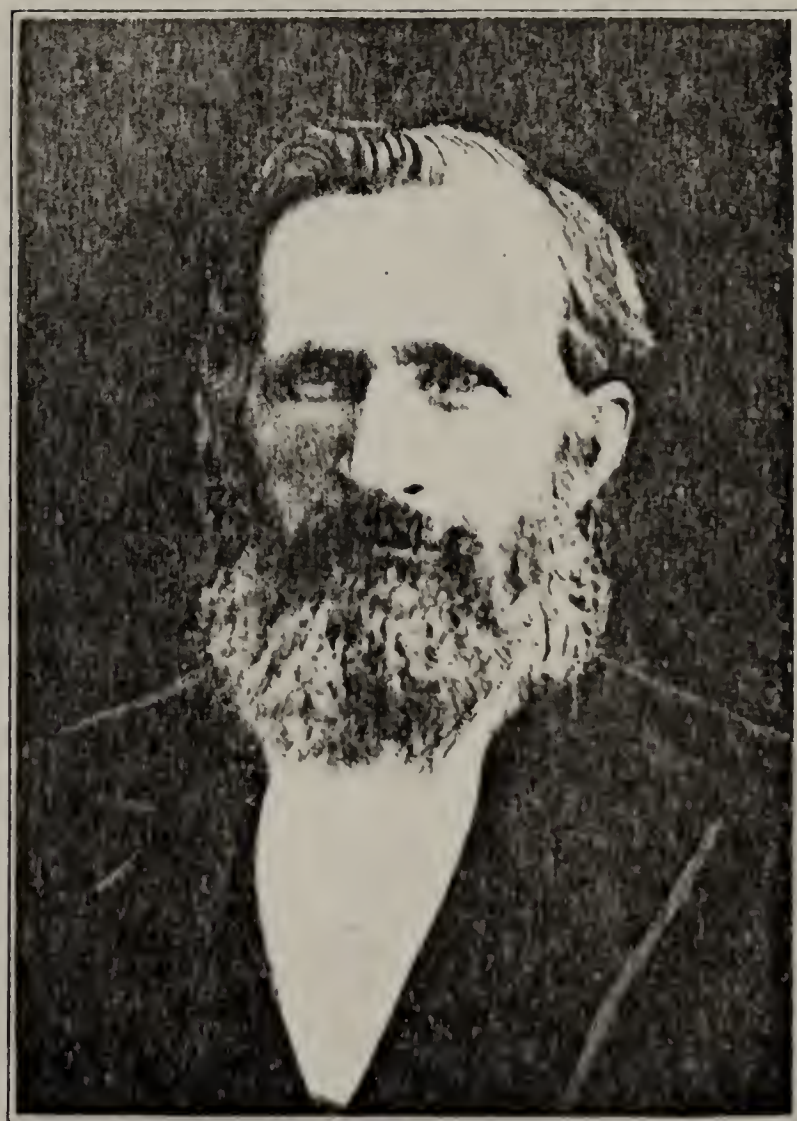
Cora Bell Collins; Margaret Alice, born March 29th, 1871, married James Peterson; Joseph Nephi White, born April 1st, 1873, married Queen Esther Lunn, who died May 18th, 1911, at Willow Creek, Idaho, and buried there; thereafter he married Aurelia Davis; Dora Maude, born March 5th, 1875, married Harry H. Whitehead. Margaret adopted two little boys, Hyrum and Daniel, who both died in infancy, and are interred in the Mill Creek cemetery.

ALEXANDER HOOD HILL

Alexander Hood Hill, son of Alexander Hill, Jr. and Agnes Hood, was born January 18th, 1836, at Toronto, Canada, where he lived until 1842. In September, 1842, his father's family migrated to the United States, and on the 30th inst. arrived at Nauvoo, Illinois. In the spring of 1846, the Saints were compelled to leave Nauvoo, by reason of the religious intolerance of the inhabitants of the surrounding country. His father took his team to aid some of the less wealthy fleeing Saints in their exodus from Nauvoo. Upon his return he hastened his own family to Quincy, Illinois, where they remained three years.

May 14th, 1849, the family started westward. They halted for a time at Council Bluffs, where a train of 100 ox teams was organized, under the leadership of Allen Taylor and Captain Alhred. The subject of this sketch, though only thirteen, assumed the duties of a man in driving teams and herding cattle. After the hardships of this overland journey, they arrived at Salt Lake City, October 15th, 1849; and after about two weeks' visit with Aunt Mary Bullock, they went to Mill Creek.

January 19th, 1857, Alexander H. Hill married Jane Park, daughter of William and Jane (Duncan) Park. At the time of his death, July 27th, 1898, Mr. Hill was a prosperous and respected farmer of Mill Creek, and was honored by all who knew him. Throughout his career he was active in Church matters. His entire family belong to the "Mormon" Church, and are consistent and faithful members. Politically he was a Republican. During Mr. Hill's lifetime, he was prosperous as a sheep dealer and was successful in all he undertook. He is interred in Mill Creek cemetery.



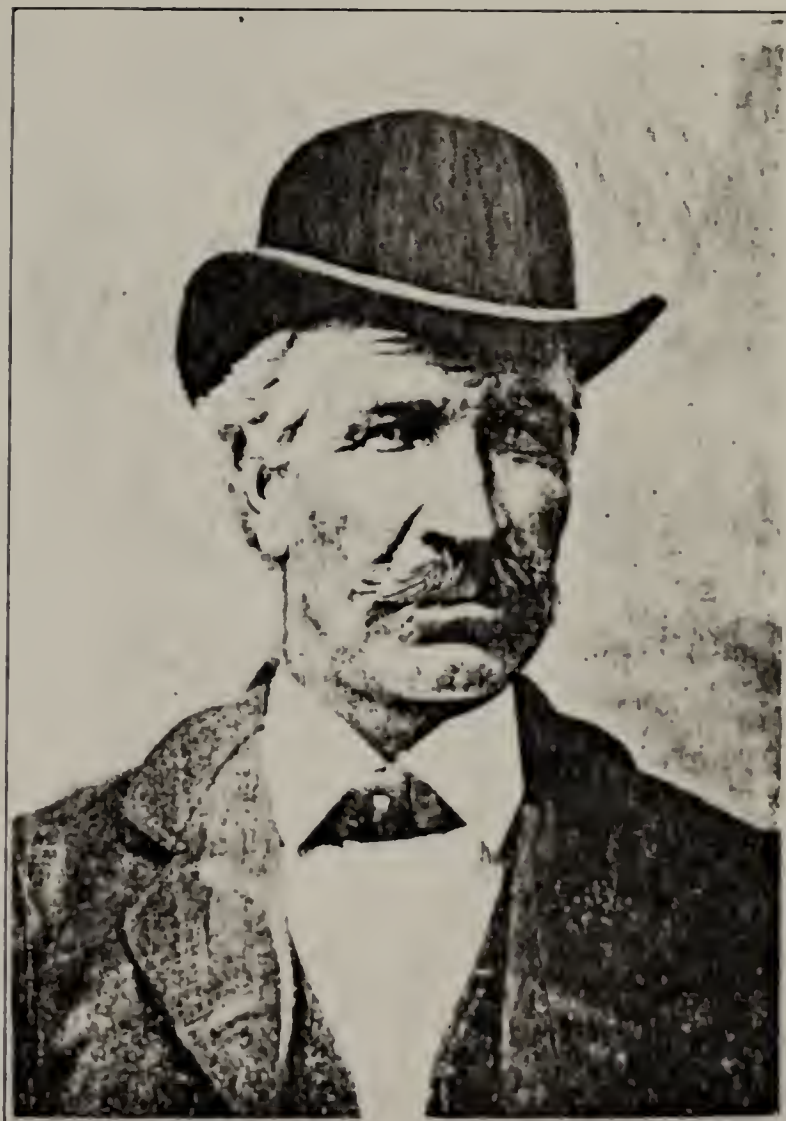
ALEXANDER HOOD HILL.

The following are the issue of Alexander Hood Hill and Jane Park Hill, all born at Mill Creek, Salt Lake County, except Alexander and William, who were born at Mendon, Cache County, viz: Jane D., born January 18th, 1859, married John Wardell, November 12th, 1884; Alexander Park Hill, born September 20th, 1860, died July 17th, 1885, buried at Mill Creek; William Park Hill, born April 16th, 1862, married Mary Elizabeth Rhodes September 24th, 1890, died April 14th, 1893, buried at Mill Creek; Agnes, born November 5th, 1864, married Samuel Mackay, April ----, 1890; died February 27th, 1921, buried at Granger, Salt Lake County. James Park Hill, born December 14th, 1865; married Mary Jane Rhodes, January 10th, 1890. Moroni Park Hill, born June 10th, 1867; married Rachel Muckley, April ----, 1901. Joseph N. Hill, born December 18th, 1870; married Agnes Randall, September 18th, 1901.

JAMES HOOD HILL

James Hood Hill, the son of Alexander Hill, Jr., and Agnes Hood Hill, was born December 9th, 1837, at Toso-ronto Township, Upper Canada. In the month of Sept., 1842, with his father's family he left Canada for the United States and arrived at Nauvoo, Illinois, September 30th, 1842, where he lived for about four years. In company with his father's family he left Nauvoo in the spring of 1846, and moved to Quincy, Adams County, Illinois, where they lived until May 14th, 1849. They then started for Council Bluffs, Iowa. They stopped a few days at Honey Creek, Pottawatomie County, to visit with Alexander Hill, and then went on to Council Bluffs to join with the Allen Taylor Company, and arrived at Salt Lake City October 15th, 1849. They stayed at Orson Spencer's home for a couple of weeks, and then went to what is now Mill Creek, and camped on Cottonwood Creek, where they located on a farm.

In the spring of 1856, James' father was called on a mission to the Salmon River, Idaho, and he returned to Mill Creek in the fall of 1856, for a load of provisions and supplies. His father was then counselor to Bishop Reuben Miller of the Mill Creek Ward. The bishop wanted him to



JAMES HOOD HILL

remain at home, so James H. returned to Salmon River with the supplies in his father's stead, leaving October 11th, 1856. He stayed at Ft. Limhi, Idaho, during that winter and next summer. He returned to Mill Creek, December 20, 1857, and worked at home during the winter. President Buchanan called on President Brigham Young for men to go and fight the Burdock Indians of Oregon. James enlisted March 11th, 1858. On his way he stopped at Ft. Limhi, Idaho. A treaty of peace was signed between the United States Government and the Indians, and James went no further. He returned home the last of June, 1858, and found that his father's family had moved to Spanish Fork, Utah. He was at home in Mill Creek during the winter of 1858.

James H. Hill married Christina Sorensen at Mendon, 1st, 1859, and camped on Grave Yard Creek. He located 80 acres of farm land near the southeast part of Mendon, and 30 acres of meadow land on the west banks of Little Bear River, near the mouth of Logan River, and devoted himself to farming. In the month of May, 1873, he was called by the Church to labor as a missionary among the Shoshone Indians at Franklin, Idaho. President Brigham Young had a steam sawmill at Soda Springs, Idaho, which was moved down to Maple Creek, a tributary of Cub Creek, northeast of Franklin, Idaho, and Hill superintended the Indians in building roads and getting out sawlogs for the sawmill. During the winter of 1873-74, he traveled from Mendon to this Indian camp every two weeks to preach to these Indians and baptized them in Cub Creek. In the spring of 1874 he was called by the Church to help establish a mission headquarters for the Shoshone Indians on the west banks of Bear River, directly west of Deweyville, in Boxelder County, Utah. The Latter-day Saints Church built a large frame meeting house for missionary purposes here. From 35 to 40 Indians were placed on homesteads, and James H. Hill labored here with George Hill, the Indian agent. In one day George Hill baptized 350 Indians in Bear River, and James H. Hill and Alexander Hunsaker confirmed them. Conference was held, Apostle Lorenzo Snow, Eliza R. Snow, Judge Samuel Smith and Jonathan C. Wright, both of Brigham City and Abraham Hunsaker were in attendance. Elder Hill labored in this wise with the Indians for 25 years. Later these Indians moved further north, and established the town of Washakie, Box Elder County. He was not connected with the Indians at Washakie any further than to go there from

time to time to preach to them. He was never released from his missionary labors among the Indians. President Young told him that whenever and wherever he met Indians he should preach to and baptize them. He worked with and superintended many threshing machines in Cache Valley.

James H. Hill married Christina Sorensen at Mendon, January 7th, 1860, who died April 7th, 1896, at Mendon and was buried in the Mendon cemetery. He is the father of the following named children, who were all born at Mendon City, Cache County, Utah, viz: Moroni Alexander Hill, born March 22nd, 1861, and married Louisa Adams, who died in Star Valley, Idaho, and buried at Afton, Wyo. James Isaac Hill, born February 9th, 1863, who married.....

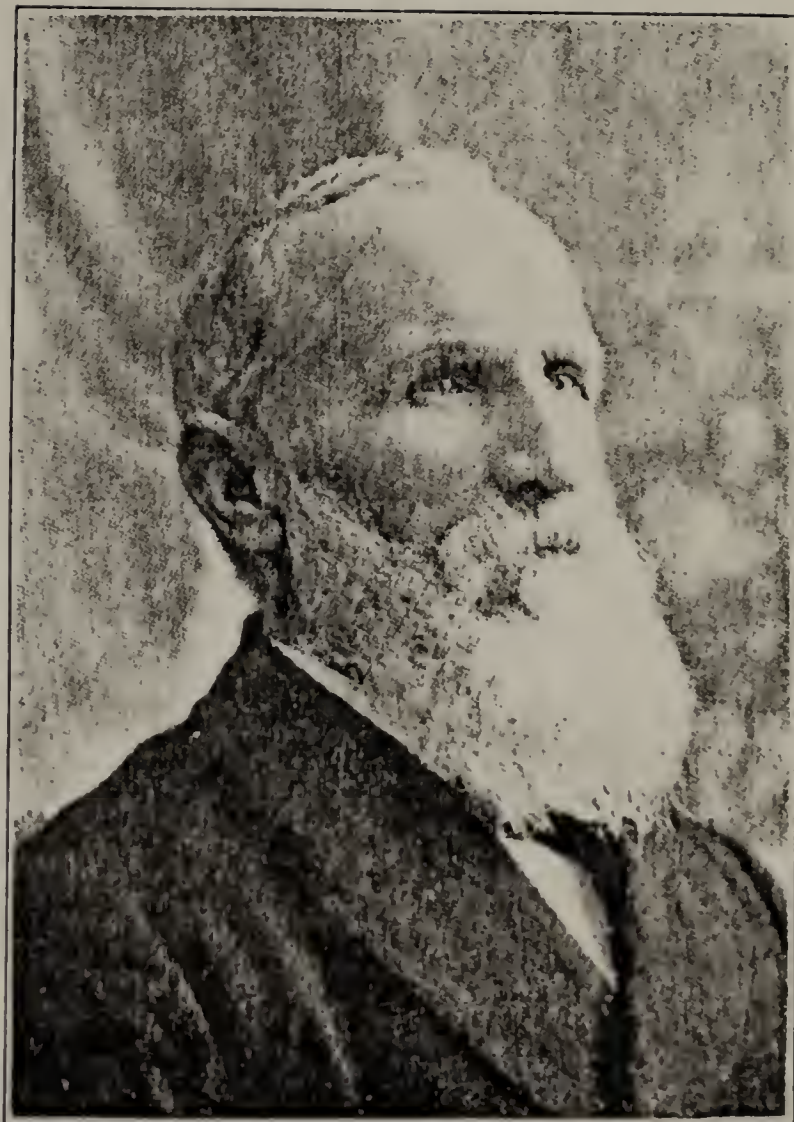
..... Nephi Nicholas Hill, born January 13th, 1865, who married Annabelle Yeaman, November 30th, 1886. Malinda Cathrine, born August 25th, 1866, married Peter Catron, November 30th, 1886, who died latter part August, 1903, buried at Shelley, Idaho. Agnes, born April 27th, 1868, and married George Hardman, July 18th, 1893. Christina L., born January 30th, 1870, and died May, 1875; buried at Mendon, Utah. Mary Elvina, born April 27th, 1872, married John Hardman. William, born April 20th, 1874, and married Mary Henderson. Lauzetta, born September 17th, 1876, and married Charles W. Poulsen. Elizabeth Jane, born December 9th, 1879, and married William O. Hardman December 20th, 1900. James H. Hill married Harriet Car, November 20th, 1911, who was born at Nottingham, England, September 29th, 1849. Jas. Hood Hill died May 31st, 1925, buried at Mendon, Utah.

WILLIAM HOOD HILL

William Hood Hill, son of Alexander Hill, Jr. and Agnes Hood Hill, was born a twin, February 22nd, 1840, at Toronto, Canada. He lived in this neighborhood until the month of September, 1842, when his father's family departed for the United States, and arrived at Nauvoo, Illinois, on the 30th day of this month. He was eight years of age when the religious persecutions against the Latter-day Saints at Nauvoo became so unbearable, so vicious and cruel that his father was obliged to remove his family away from there. In the spring of 1846, after making a trip to Garden Grove, Iowa, his father returned to Nauvoo, and moved his family to Quincy, Adams County, Illinois, where they remained for three years.

May 14th, 1849, the family started westward for the Rocky Mountains. In the summer of 1849, a wagon train was made up at Council Bluffs, Iowa, under command of Allen Taylor. The Hill family was among this number. The novelty of adventure enthused this nine years old lad. With youthful bravado he stayed with his two yokes of oxen, and drove them with a heavy load every foot of the way across the dreary, trackless "plains" to the western mecca of the Latter-day Saints in the fastness of the Rocky Mountains. He endured the hardships, sufferings and perils of the road with the fortitude and courage which would have done honor to a man. After about four months' travel they arrived at Salt Lake City, October 15th, 1849, and went to Mill Creek to live. The facilities for education there were primitive. The children went to school in the winter and worked in the gardens and on the farms the remainder of the year.

January 1st, 1860, Wm. H. Hill married Mary C. Sorensen, daughter of Nicholas and Melinda Sorensen, who came from Denmark in the year 1857. In the spring of 1860, Wm. H. Hill and his wife went to Mendon to help colonize Cache Valley, and cast their die with the farmers in the "granary of Utah." On December 12th, 1860, Alexander Joseph Hill, their first child, was born at the hamlet of Mendon. He was the fourth child born at this place, and now is the first vice-president of the Hill Family Organization. William H. Hill and family lived at Mendon for a couple of years only, and returned to Mill Creek in the fall of 1862.



WILLIAM HOOD HILL

In later years William H. Hill became a prosperous farmer and successful rancher. He and his sons owned an extensive sheep ranch in Wyoming, stocked with about 25,000 sheep, between 600 and 700 head of horses and from 4000 to 5000 head of cattle, and himself the owner of an extensive farm and homestead, with valuable improvements near Murray, Utah. He was a staunch Republican. For 20 years he was a school trustee in the Mill Creek district. In April of 1850 he was baptized and became a member of the Church of Jesus Christ of Latter-day Saints in the Mill Creek Ward, and until the time of his death he remained an ardent adherent of the faith which he espoused. He was first counselor to Bishop James C. Hamilton of the Mill Creek Ward, and labored as a missionary for the Latter-day Saints Church for two years in England. For ten years he was president of the Sixty-first Quorum of Seventies. In the winter and spring of 1858, he marched out with the other Utah volunteers to Echo Canyon, Green River and Ham's Fork to intercept the approaching army of the United States, under command of Colonel Johnston to exterminate the "Mormons." In 1862 he served as a minute-man, to protect the white inhabitants against the Indian depredations. In 1866 he fought against the Black-Hawk Indians, who were among the most troublesome Indians in Utah at that time. February 14th, 1870, he married Elizabeth N. Hamilton of Mill Creek, who died August 12th, 1916, and was buried in the Mill Creek cemetery. Mr. Hill has taken a very active part in developing the territory and State of Utah from a barren wilderness into its present wonderful state of fertility. The following are the names of his children by his first marriage, all of whom were born at Mill Creek, Salt Lake County, Utah, with the exception of the two oldest, who were born at Mendon, Cache County, Utah, viz: Alexander Joseph Hill, born December 12th, 1860, married Betsy Ann Bawden, May 31st, 1883; Emeline Malena Hill, born August 27th, 1862, and died December 21st, 1862, and was buried in Salt Lake City cemetery; William N. Hill, born June 23, 1861, married Louisa Snedaker, December 20th, 1888; Moroni N. Hill, born February 26th, 1866, married Anne Samuelson, August 7th, 1893; Abraham M. Hill, born March 22nd, 1868, married Carry Harmon, June 17th, 1892, died May 5th, 1919, and is buried in Mill Creek cemetery; Edgar Eugene, born February 17th, 1870, married Edith Spencer, October 12th, 1899, and died September 23rd, 1908, and is buried at Mill Creek; John Hyrum Hill,

born February 10th, 1872, married Olara Shipp, June 10th, 1906; Mary Caroline Hill, born March 21st, 1874, married Joseph W. Musser; Isaac Franklin Hill, born October 30th, 1877, married Bertha Phippen, June 8th, 1911; Jacob Frederick Hill, born May 28th, 1880, married Catherine Brinton, March 6th, 1902; Guy Henry Hill, born May 31st, 1882, died May 8th, 1902, and is buried in Mill Creek cemetery.

The children of the second marriage, all born at Mill Creek, Salt Lake County, Utah, are: James Robert Hill, born February 19th, 1871, died September 3rd, 1871, buried in Salt Lake City cemetery; Elizabeth Anna Hill, born May 7th, 1873, married Eugene Spencer, December 10th, 1898; David Reuben Hill, born February 14th, 1875, married Malena Sorensen October 11th, 1900, died November 26th, 1919, buried at Mill Creek; Lewis Samuel Hill, born February 10th, 1877, married Louise Amber Walters November 23rd, 1904; Mary Ellen Hill, born July 7th, 1879, married Julius P. Rockwood, December 11th, 1901; Leonora Jane Hill, born January 31st, 1882, married Alma Millan Cornwall, December 9th, 1903; Agnes Hazel Hill, born November 16th, 1886, married Jacob Jensen, June 25th, 1910.

ELIZABETH HOOD HILL PARK

Elizabeth Hood Hill Park, the subject of this historical sketch, was born at Tosoronto, Simcoe County, Province of Ontario, Canada, February 21st, 1840, the daughter of Alexander Hill, Jr. and Agnes Hood Hill. With her parents she came to Nauvoo, Illinois, September 30th, 1842, and was there at the time when the Prophet Joseph Smith and the Patriarch Hyrum Smith were martyred. She came to Utah with her father's family in the Allen Taylor company, under the immediate command of Captain Reuben Warren Allred, October 15th, 1849, and settled at Mill Creek, Salt Lake County. There she married John Duncan Park, January 19th, 1856.

It may truthfully be said that Elizabeth Hill Park labored very faithfully for the cause of humanity, and was always helpful and kind to the poor. Many mothers will rise up and call her blessed, for her assistance in their hours of

distress. She was ever ready with her comforting words and deeds of necessity in the homes where death had entered. Through her love for humanity, her earnest desire to serve her fellow-creatures and through her wise counsel, she exerted a wide influence for good among her associates. Many memories will preserve the record of her living, and many lives have been enriched through contact with her.

In the year 1879 she and her family moved to Granger, Salt Lake County, Utah, to live. In 1884 she was chosen first counselor to the presidency of the Relief Society here; was a faithful member of the Latter-day Saints Church, and worked in many organizations thereof, until the time of her death, June 19th, 1911. Interment was in the Taylorsville cemetery. Her life was one of service, truth and love; of her it may well be said:

“Who seeks for heaven alone to save his soul,
May keep the faith, but will not reach the goal.
While he who walks in love and truth may wander far,
But God will bring him where the blessed are.”

From Elizabeth Hill Park's marriage to John Duncan Park there are the following named children, all born at Mill Creek, Salt Lake County, Utah; viz: Agnes, born October 1st, 1858, married David MacKay; William Hill, born September 12th, 1860, married Amelia Smith. He died August 11th, 1915; she died January ---, 1898; both being interred in the Murray cemetery. Jane Duncan, born November 29th, 1862, died August 27th, 1863, and buried at Murray. Alexander Hill Park, born August 11th, 1864, married Mary Barker. Mary Isabelle, born April 16th, 1867; married George B. Triplett. John Reuben Park, born December 20th, 1872; married Julia Woodruff.

AGNES HOOD HILL PARK

Agnes Hood Hill Park, daughter of Alexander Hill, Jr. and Agnes Hood Hill, was born January 16th, 1845, at Nauvoo, Illinois. She immigrated to Utah with her parents and arrived at Salt Lake City October 15th, 1849. In the fall of the same year they went to Mill Creek to live.



ELIZABETH HOOD HILL PARK

She endured many hardships and suffered the privations peculiar to pioneer life. For the want of better food, she was obliged to dig and eat segoes and other roots, thistles and herbs, and was glad to get bran and corn bread. Her education was acquired by traveling to and from the little log schoolhouse three miles distant. The greater part of the time she walked this distance bare-footed. Herding cows and sheep was her summer pastime. To help the male portion of the family, she cut the ripened grain with a sickle, and piled up the hay in the meadow. She washed, carded and spun the wool, shorn from the sheeps' backs; helped in weaving the woolen yarn as warp and the home-spun flax as woof for the home-made cloth; and cutting and sewing it into clothing, by hand, for the grownups and children; and knitting stockings by the light of the back-log, or the tallow candle and oil-lamp. Her amusements, which consisted principally of "bees," might be counted on the fingers of one hand, viz: corn-husking, carpet-rag sewing, and quilting bees, together with horseback-riding and barn-dancing. When clad in her home-spun gown, calico apron and sun-bonnet, she easily passed for a "belle of the town."

November 26th, 1862, she married Hugh D. Park, a pioneer of 1847. This couple took up their habitation in a one-room log cabin, near the banks of the Big Cottonwood stream. A fireplace, bake skillet and frying-pan constituted their cooking utensils. Here two children were born, William H. and Agnes. In 1866 they moved about one mile farther east, where they had built a two-roomed adobe house. In this house four children were born. Alexander J., Jane, who died soon after birth, Laura and Hugh. In 1875 they purchased a home on Fifth East street and planted the best fruit orchard in Mill Creek. Here the following children were born: James, Raymond, John and Lillian. Her husband suffered twenty years with rheumatism, and she nursed him night and day. In 1898 they built their last home, near their old home, where her husband died February 7th, 1908. During her last sickness, her first doctor was called in for medical purposes. She died May 18th, 1920, leaving nine children, 54 grandchildren, 20 great-grandchildren. This couple is buried at Mill Creek.



AGNES HOOD HILL PARK

ISABELLA HOOD HILL HAMILTON

Isabella Hood Hill Hamilton, the daughter of Alexander Hill, Jr. and Agnes Hood Hill, was born August 18th, 1849, at Bluff Ruins, Wyoming, while her parents were en route to Utah. Isabella being the tenth child, her father laughingly dubbed her the "tithing." She arrived in Salt Lake City, Utah, October 15th, 1849, with her parents in the Allen Taylor Company, under command of Captain Reuben Warren Allred. She soon thereafter went with her parents and their family to Mill Creek, Salt Lake County, to live. She resided there continuously until the time of her death, December 2nd, 1892, and is interred in the Mill Creek cemetery.

When only eighteen years of age, this girl was chosen a teacher in the first Relief Society which was organized in Mill Creek Ward in the year 1867. She also taught in the public school during one year prior to her marriage. She proved to be a dutiful wife and a devoted mother. She died as she had lived—a faithful Latter-day Saint, with the hope of a glorious resurrection and the meeting of her family kindred. She was married to James C. Hamilton of Mill Creek, November 28th, 1870. From this conjugal union there were born at Mill Creek fourteen children, four of whom died in infancy; ten grew to manhood and womanhood, viz:

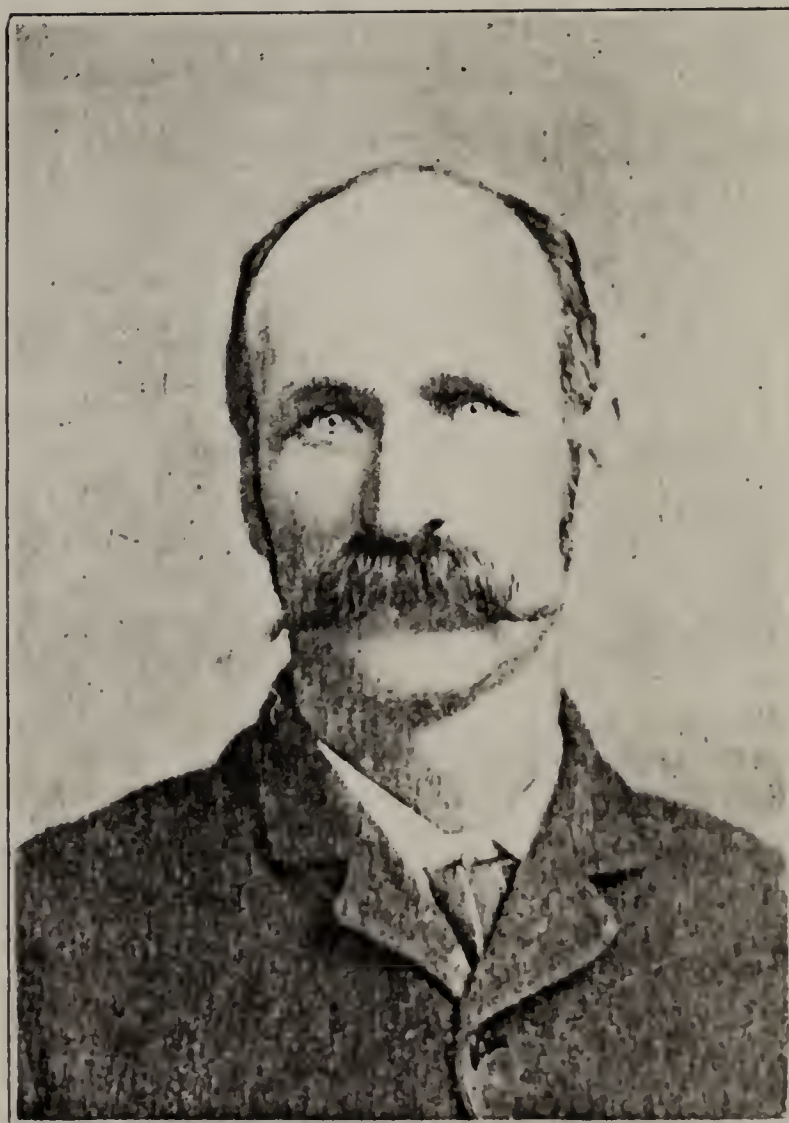
Alexander P. Hamilton, born January 13th, 1873, married Jennie Miller. He died April 20th, 1925, and was buried at Sugar City, Idaho. James Hood Hamilton, born October 12th, 1871, died in August, 1872. Agnes Ellen, born April 18th, 1874, and married Hyrum Calder. John W. Hamilton, born February 16th, 1876, married Allie Windmill. Robert H. Hamilton, born December 8th, 1877, married Ada Gunderson. Mary A., born October 9th, 1879, married Henry Meyers. Isabella E., born May 3rd, 1881, married Charles Carter. Charles O. Hamilton, born June 6th, 1883, married Joseph F. Hamilton, born July 30th, 1885, died September 14th, 1885, and buried at Mill Creek. Jane F., born December 16th, 1886, married Wollerton Brinton. Elizabeth, born December 16th, 1886, married Elmer Wright. Willard R. Hamilton, born March 21st, 1888, died January 14th, 1889, buried at Mill Creek. Leonard W. Hamilton, born March 25th, 1890, died and buried at Mill Creek, February 14th, 1891. Lulu F., born November 6th, 1892, married Clive Davis; died November 23rd, 1918, and buried at . . .



ISABELLA HOOD HILL HAMILTON

JOSEPH ROBERT HOOD HILL

Joseph Robert Hood Hill, the son of Alexander Hill, Jr. and Agnes Hood Hill, was born at Mill Creek, Salt Lake County, Utah, February 8th, 1851. While in his youth he attended school there during the winter months, and worked on the farm with his brothers during the summer months. In the fall of 1874 he was called to go to St. George, Utah, to labor on the St. George Temple. After laboring there all winter, he returned to his home at Mill Creek in the spring of 1875. Soon thereafter he went to Cache Valley and engaged in farming at Mendon. There he became an associate of his cousin, Alexander W. H. Richards. In the course of a couple of years he engaged in freighting merchandise with horse and mule teams into Idaho and Montana, in company with his cousins Alexander B. Hill, Dan B. Hill and William J. Hill of Wellsville. About 1880 he returned from Cache Valley to Mill Creek, went to Granger, Salt Lake County, Utah, purchased 40 acres of farm land and commenced farming. He farmed there until the year 1884, and in May of this year went to Big Piney, Wyoming, and engaged in stock raising. About the year 1895, and while at Big Piney, he married Catherine King, of Camden, Ohio. She became an adept horse-woman; would mount the horse and round up the stock with her husband. They lived there until the year 1903, when they returned from the ranch and came to Ogden, Utah, to live. The husband engaged in the real estate business at Ogden until 1910, when the wife's health began to decline and they moved to Pasadena, California, for the benefit of his wife's health. They are still living there at the date of writing.



JOSEPH ROBERT HOOD HILL

JANE MARY HILL SORENSEN

The subject of this sketch, Jane Mary Hill Sorensen, the daughter of Alexander Hill, Jr. and Agnes Hood Hill, was born at Mill Creek, Salt Lake County, Utah, January 15th, 1855. She spent her girlhood days at Mill Creek, and received her education there. She was married in Salt Lake City, November 16, 1874, to Christian Sorensen of Mendon City, Cache County, Utah. Here she lived until the time of her death. She took an active interest in the Young Ladies' Mutual Improvement Association of Mill Creek Ward while living there. She was a good Latter-day Saint, a devout Christian and a firm believer in the Gospel of Christ, as restored to the children of men in the last dispensation.

During her last sickness, her husband was awakened at night by her distressing moans. He aroused her from an oppressive sleep, and she exclaimed, "Oh! How glad I am that you awakened me." She said that "Hannah," (who was a deceased relative) "wants me to go with her, and I can't leave my little baby!"

Mrs. Sorensen died of confinement, departing this life October 23rd, 1875, and is interred in the Mendon City cemetery. She is the mother of one child, Agnes Katherine, born October 9th, 1875, who married William H. Todd of Mill Creek.

Mr. and Mrs. Todd are the parents of the following named children, viz:



JANE MARY HILL SORENSEN

HYRUM HOOD HILL

Hyrum Hood Hill, the youngest son and thirteenth child of Alexander Hill, Jr. and Agnes Hood Hill, was born at Mill Creek, Salt Lake County, Utah, June 25th, 1857. His parents were among the early pioneers of Salt Lake Valley, where they arrived October 15th, 1849, and went directly to Mill Creek to live. Hyrum grew up with the country, and received his schooling in the primitive schools of Mill Creek in those early days. Here he spent his time working on the farm with his father.

November 18th, 1884, he married Mary Ann Sorensen, daughter of Abraham Sorensen and Marie Jensen Sorensen. Mary Ann S. Hill has the distinction of being the first child ever born at Mendon, having been born there February 19th, 1860. After this couple's marriage they lived at Mill Creek for fourteen years, and Hyrum engaged in farming. Their first child, Horace Abraham, was born here, October 1st, 1885; died July 12th, 1906, and was buried in the Mill Creek cemetery. Their second son, Alexander Samuel, was also born at Mill Creek, May 31st, 1887, but only lived until November 18th, 1888, and was buried in the Mill Creek cemetery. Mary Cloadella, their first daughter and third child, born at Mill Creek, July 7th, 1889, married Richard Garrard. Hyrum Edgar, another son, was born at the same place October 16th, 1891; died May 20th, 1892, and buried at Mill Creek. Joseph Vernal, a fourth son, was born here March 11th, 1893; married Christena Gee, and resides at Naf, Idaho. James Leslie, born at Mill Creek, October 23rd, 1895, and married Echo Larson. Agnes Effie, the second daughter and seventh child, born February 19th, 1898, at Mill Creek, Utah; married James O. Hall, and resides at Wellsville, Utah.

In the spring of 1898 the subject of this sketch moved his family to Erda, Tooele County, Utah; located on a farm and engaged in farming and stock-raising. There he resided until the day of his death, October 21st, 1908. His remains were taken to Mill Creek for burial. He was an unassuming man, of a retiring nature and a good citizen. He was industrious and a good provider for his family.



HYRUM HOOD HILL.

CHAPTER XIV.

MARY HILL BULLOCK AND FAMILY

Mary Hill Bullock, second daughter and fourth child of Alexander Hill and Elizabeth Curry (Currie) Hill, was born August 22nd, 1812, in Johnston, Renfrewshire, Abbey Parish, Scotland, where she lived with her parents until the spring of 1821. At this time she, with her father's whole family, set sail for North America. There are some doubts as to the exact date of the Hill family's arrival in Canada. Aunt Mary Bullock's family have this date fixed as the year 1820. My own mother, Agnes Hill Richards, Aunt Mary Bullock's sister, has stated in my hearing on a number of occasions that she was eleven years of age when her father's family came to Canada. If it be true that Agnes was eleven years of age upon the arrival of her family in Canada, and she having been born June 6th, 1808, then this family must have arrived in Canada during the summer of 1819. I, however, have gleaned from some meager writings of Uncle Archibald N. Hill that he and his father's family came to Canada in the year 1821. By comparing the dates of marriage of the seven original sons and daughters of Alexander Hill, and the dates and places of birth of some of their children, with the length of time they resided at Lanark, near Quebec and in or near Toronto, we may well be justified in concluding that this Hill family did not arrive in North America until the summer of 1821; that Mary Hill, together with her parents and six little brothers and sisters all set sail from Glasgow, Scotland, on a sailing vessel in the Clyde River, near the beginning of June, 1821,—and that they were tossed about on the billows of the Atlantic ocean for six weeks or more; that they finally arrived at the mouth of the St. Lawrence River, and sailed up this stream to Montreal, disembarked, and finally settled in Lanark Township, Bathurst District, Canada.

Mary's father, being a retired sailor, received some concessions from the British government and located on timbered land, owned by the British Crown, and he began clearing away the timber, preparatory to farming. Mary lived with her parents at Lanark during twelve years. In the spring of 1833, they moved to Toronto Township, Home District, near Toronto, located on some more Crown lands and commenced farming anew. Three years inter-



MARY HILL BULLOCK

vened, and on March 28th, 1836, Mary married James Bullock of Hopetown, Essa Township, Home District, Upper Canada, now Ontario. He was born in the month of October, 1806, or 1807, in Kirkintilloch, Dumbartonshire, Scotland, and came to Canada in the same sailing ship with his future spouse. The marriage ceremony was performed by Wm. Fraser, minister of the Presbyterian Church, at Toronto, Province of Upper Canada. Their first child, Thomas, was born January 7th, 1837, and died September 10th, 1837, at Lanark, the place of his birth; Alexander, their second child, was born September 22nd, 1838, at Lanark, and Janet, their third child, was also born at Lanark, December 23rd, 1839.

Mary Hill Bullock and her husband were baptized April 1st, or April 12th, 1840, by Elder Samuel Lake and became members of the Latter-day Saints Church in the Essex branch of the Church. In the year 1841, she, with her two little children, Alexander and Janet, her husband and his brother, William, left Canada for the United States and arrived at Nauvoo, Illinois, near the beginning of September. September 18th, 1841, Mary gave birth to her fourth child at Nauvoo, and named her Elizabeth. James Bullock worked on the Nauvoo House and on the Nauvoo Temple until the winter of 1845-46. In the meantime Isabelle, his fifth child, was born July 7th, 1844. Mary and her husband saw and heard the Prophet Joseph Smith and his brother, Hyrum Smith, the Patriarch preach on many occasions. June 27th, 1844, Joseph and Hyrum Smith were murdered in Carthage jail by a gang of from 150 to 200 ruffians, disguised and painted black. August 8th, 1844, at a special meeting of the Latter-day Saints Church in Nauvoo, Sidney Rigdon asserted his pretended rights to the Presidency of the Church, by reason of his having been first counselor to Joseph Smith. The Twelve Apostles, through their President, Brigham Young, also asserted their right to lead the Church, which claim was recognized by the unanimous vote of the assembled people. We have been informed that Mary and her husband were at this meeting; that it appeared to them as though they saw the mantle of the dead Prophet fall upon Brigham; and that the latter preached and expounded the Gospel with the voice of the martyred Prophet. At this time the Bullock couple, in common with the other Saints in Nauvoo, was suffering persecution, the only cause being for righteousness' sake, at the hands of the Gentiles in the surrounding country, who were

earnestly seeking their destruction and longing to possess their homes and hard-earned property.

After their exodus from Nauvoo in the spring of 1846, they made the long, tedious journey with Orson Spencer's family, of wife and six small children, and other fleeing Saints, through the unblazed forests, swamps and over the prairies of the sparsely inhabited (except by savage Indians) Territory of Iowa. Catherine Curtis Spencer, the mother of these six children, being delicate, and not being able to endure the hardships peculiar to such a journey, died March 12th, 1846, at Indian Creek, Keosauqua, on the Iowa plains, and was buried by the wayside. Mary H. Bullock was in duty bound to serve as mother to her own four little children, and gladly acted as foster-mother to the six small Spencer children. They arrived at Winter Quarters, Nebraska, late in the autumn of 1846, and made hasty preparations for the approaching winter. Orson Spencer was called as a missionary to England, and in departing left all his children in charge of James and Mary Bullock, which increased the juvenile number of their family to ten. Through lack of quantity and want of necessary food as well as being afflicted with fever and ague and other sickness, they endured many hardships and underwent many sore tribulations while sojourning on the river-bottoms and foot-hills of the Missouri River at Winter Quarters, now called Florence, just across the river from Council Bluffs in Iowa. There Mary Catherine, their sixth child was born February 4th, 1847. Their little daughter, Janet, just turned seven, died February 18th, 1847, and their daughter Isabelle, died April 15th, 1847, at the age of not quite three years. We are informed by an old time resident of Winter Quarters that 500 Latter-day Saints died of the loathsome disease "black-leg" while they were sojourning there.

In the spring of 1848, after eking out a miserable existence for approximately 18 months at Winter Quarters, they commenced their journey for the unexplored west, presumably for California, but in reality for the yet unnamed Territory of Utah, nestling in the valleys of the Rocky Mountains in the vast unknown Mexican Territory. It was on June 1st, 1848, that President Brigham Young and Isaac Morely organized a number of companies of 100 wagons and of 50 wagons each, with Brigham Young as Superintendent of all the Camps of Israel, and Daniel H. Wells as his Aide-Camp; and they were ready to start on this arduous journey the next morning. June 2nd, 1848, all being ready,

James and Mary Hill Bullock, with their three children and Rebecca Hill, whose mother had died in Winter Quarters, and also the six Spencer children, began their westward journey in the Brigham Young Company. This journey was made with ox-teams. The Bullock family had two teams, James Bullock driving one of these teams, and his son Alexander, not yet 10 years old, driving the other. The Spencer family also had two teams. Ellen Spencer, the eldest child, not yet 14, drove one of the teams, and Howard O. Spencer, just 8 years old, drove the other. After this long and tedious journey of nearly four months, across the "trackless plains," with children teamsters—male and female, they arrived at the place where Salt Lake City now stands on September 20th, 1848. The parents of the Bullock family continued to care for their own four children, as well as for the six Spencer children, until the latter part of September, 1849, when their father, Orson Spencer, returned from his mission to Great Britain.

November 2nd, 1849, Mary Hill Bullock gave birth to James Orson Bullock, her last and seventh child. These parents finally settled at No. 544 South State street, Salt Lake City, and built a neat one-story adobe house there, which at the date of writing is 77 years old, and is still in a fair state of preservation. James being a farmer and owning land at Mill Creek, was there "cradling" wheat with the old-time cradle, which for 50 years or more has fallen into disuse, and has been supplanted by the reaper, the header, the reaper and thresher combined. A sudden storm of rain and hail arose. There being no nearby shelter, he became wet and chilled, which soon resulted in pneumonia, and he died August 10th, 1850, leaving Mary with four small children, the eldest not yet 12 years old, and the youngest a babe of only nine months and eight days.

After the death of her husband, the subject of this historical sketch spun yarn from woolen rolls and did needlework for others, to obtain means with which to support herself and maintain her children. These conditions obtained until the year 1853, when she married Orson Spencer. But he, having other families to support and charitable church labor to attend to, was not in a condition to help Mary very materially. When her son Alexander was 16 years of age he engaged to work for Squire Daniel H. Wells, and Mary felt her financial circumstances improving. In 1864, when her son James was not yet 15, he found work with Howard O. Spencer, and by diligence and application,

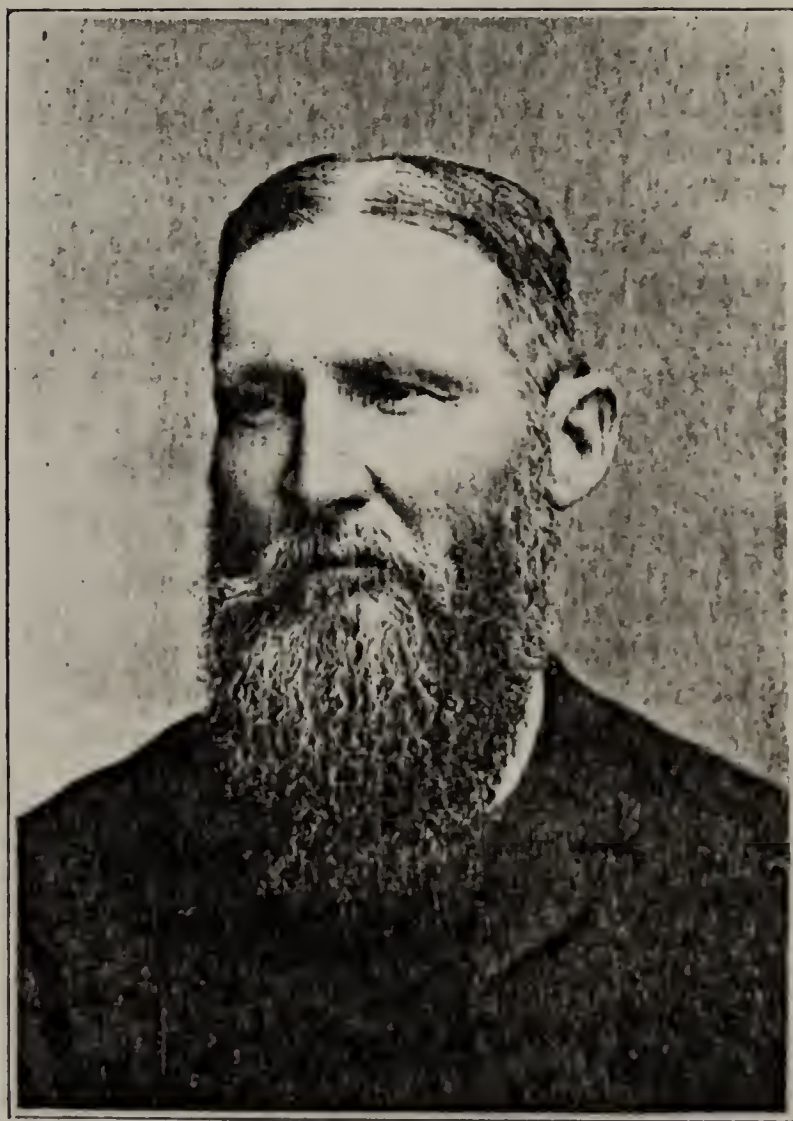
her daughter Mary had worked herself up to the position of school-teacher. It was now quite evident that their mother's latter days were to become her easier days; that after tribulations and sacrifices come the blessings; and although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born unto trouble as the sparks fly upward. That she was a spiritually-minded woman and a benevolent person, is evident from the fact that she sought to keep the first and second great commandments of the Lord, viz: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and "Thou shalt love thy neighbor as thyself." January 1st, 1871, she died as she had lived, a faithful Latter-day Saint, with the hope of coming forth in the morning of the first resurrection to meet her family and kindred. Her earthly remains were interred in the Salt Lake City cemetery, January 3rd, 1871; and her spirit went forth to meet her Maker, void of offense toward God and toward all mankind.

ALEXANDER HILL BULLOCK

Alexander Hill Bullock, second son of James Bullock and Mary Hill Bullock, was born September 22nd, 1838, at Lanark, Canada. His parents joined the Latter-day Saints Church, April 1st, or 12th, 1840, and in the summer of 1841 the family departed for the United States, arriving at Nauvoo, Illinois, near the beginning of September, 1841, where they lived until the spring of 1846. Alexander, though only a child, remembers having seen the Prophet Joseph Smith on several occasions as he passed by the Bullock family residence. He also saw the Prophet's corpse after his martyrdom in Carthage jail. In the spring of 1846, when the persecutions against the Latter-day Saints became so intense, the Bullock family crossed over from Nauvoo into Lee County, Iowa, and wended their way westward toward the Missouri River. Finally arriving on the westerly banks of this river, they settled in Nebraska (then an Indian territory), and established what was later known as Winter Quarters. A short time after Alexander was eight years of age his father took him to the Missouri River and baptized him in this stream.

June 2nd, 1848, after suffering many hardships and enduring extreme privations at Winter Quarters, this lad and his parents started for the Valleys of the Rocky Mountains in the "far west" with the Brigham Young Company. Assuming the guise of a man, this little boy, not yet ten years of age, shouldered his whip and drove an ox-team the full distance across the "trackless plains" on a four months' journey, and arrived at Salt Lake City, September 20th, 1848. In the year 1854, when Sandy was about 16, he went to work for and lived with Squire Daniel H. Wells' family. He remained in the employ of this family during seven years, and until the time of his marriage with Emily Caroline Harris, on November 9th, 1861, who was born February 14th, 1844, at Marion, Illinois, and died April 3rd, 1918, and was buried at Pleasant Grove, Utah. She was the daughter of McGee Harris and Mary Givings. In the spring of 1870, Sandy Bullock (as such he is known) moved to Pleasant Grove, Utah County, Utah, to take charge of the Daniel H. Wells farm. At Pleasant Grove he has lived ever since. He is no longer a "tenant at the will of the landlord," but is a proprietor and well-to-do farmer.

Sandy Bullock has served as city marshal, county constable and justice of the peace at different times and stated



ALEXANDER HILL BULLOCK

intervals in Pleasant Grove for 17 years. He was president of the Elders' quorum in the Latter-day Saints Church for a number of years, and was later ordained one of the presidents of the 44th Quorum of Seventies of the same Church. He served as a missionary for the Church to which he belongs during two and one-half years in 1887 to 1889, in New Zealand. He served as school trustee of Pleasant Grove school district for 12 years; was Sunday School teacher for 25 years, and acted as ecclesiastical ward teacher for a series of years. After his return from the New Zealand mission he was ordained a high priest and set apart as a member of the Pleasant Grove bishopric, which office he held for 12 years. He is a successful farmer and stock-raiser. At the time of writing he is in his '88th year, and is in the enjoyment of good health and is sound of mind and memory.

The issue from the marriage of Alexander Hill Bullock and Emily Caroline Harris are: Emily Ellen, born October 18th, 1862, Salt Lake City, Utah; married Thomas Adamson December 11th, 1884. She died November 4th, 1906, and was buried at Pleasant Grove, Utah. William Alexander, born June 25th, 1865, in Salt Lake City, Utah; married Clara Ellen Marrott, December 14th, 1887. Newell Harris, born October 22nd, 1867, Salt Lake City, Utah; married Mary Skillings. Effie Deane, born April 22nd, 1871, in Pleasant Grove, Utah; married William Henry Marrott, May 2nd, 1894. Dessie May, born June 6th, 1874, at Pleasant Grove, Utah; died August 10th, 1875, buried at Pleasant Grove, Utah. McGee Harris, born November 6th, 1876, Pleasant Grove, Utah; married Octavia Poulson, May 28th, 1902. Florence, born February 5th, 1882, Pleasant Grove, Utah; married John P. Madsen, and died September 9th, 1909, buried at Pleasant Grove, Utah.

Sandy married Clara Melissa Herron, December 7th, 1875, who was born April 15th, 1859. She is the daughter of Orlando Franklin Herron and Hanna Jane Driggs. From this union the following children have been born, viz: Clara Jannett, born January 17th, 1877, at Pleasant Grove, Utah; married Henry Johnsen, October 20th, 1902. Lamont, born April 19th, 1879, in Pleasant Grove, Utah; died January 4th, 1920, and was buried at Pleasant Grove, Utah. Gertrude, born December 22nd, 1881, Pleasant Grove, Utah; married Lafayette G. Blackhurst, January 18th, 1905. Hannah Jane, born June 17th, 1885, Pleasant Grove, Utah; married Owen Halliday, June 10th, 1908.



MARY CATHERINE BULLOCK FARNES

MARY CATHERINE BULLOCK FARNES

Mary Catherine Bullock Farnes was born at Council Bluffs, Iowa, February 4th, 1847. Her parents, James and Mary Hill Bullock, had moved from Johnston, Renfrewshire, Scotland, to Nauvoo, Illinois, where they were associated with the Latter-day Saints. They suffered all the hardships and privations endured by the Saints, and were finally driven from Nauvoo. They traveled to Winter Quarters where Mary was born.

A little more than one year after her birth, Mary's parents left Winter Quarters to travel westward to Utah. They arrived in Salt Lake City September 20th, 1848, in Brigham Young's Company. Her father died soon after their arrival in Utah, leaving a wife and four children: Alexander, Elizabeth, Mary and James.

Mary helped to support and care for her mother by school teaching, having secured the best education possible at that time, under severely trying circumstances.

In 1869 she married Ebenezer Farnes. They lived in Salt Lake City for several years and then moved to Church Island in the Great Salt Lake, where they had charge of the Church Island and livestock of the Church.

The family was later called on a mission to aid in settling Soda Springs, Idaho. After several years' residence there the family removed to Logan, Utah, because the health of Mary had become seriously impaired. They continued to make their home in Logan until the time of Mary's death, which occurred July 12th, 1879.

She was the mother of five children: Mary Ann, who married C. C. Cressall of Logan, Utah; Elizabeth, the wife of Joseph Silver of Salt Lake City; Ebenezer, who died in infancy; Emily, the wife of Geo. G. Smith of Logan, Utah; Edith, the wife of Geo. H. Budd, of Salt Lake City.

Mary was a noble woman, who willingly took upon herself the hardships of the Saints, and gave up her life in the cause of motherhood.

Dates and places of children's births: Mary Ann, born October 30th, 1869, Salt Lake City; Elizabeth, born October 15th, 1871, Salt Lake City, died March, 1925; Ebenezer, born 1873, at Soda Springs, Idaho, died 1873; Emily, born 1874, at Logan, Utah; Edith, born 1876, at Logan, Utah.

JAMES ORSON BULLOCK

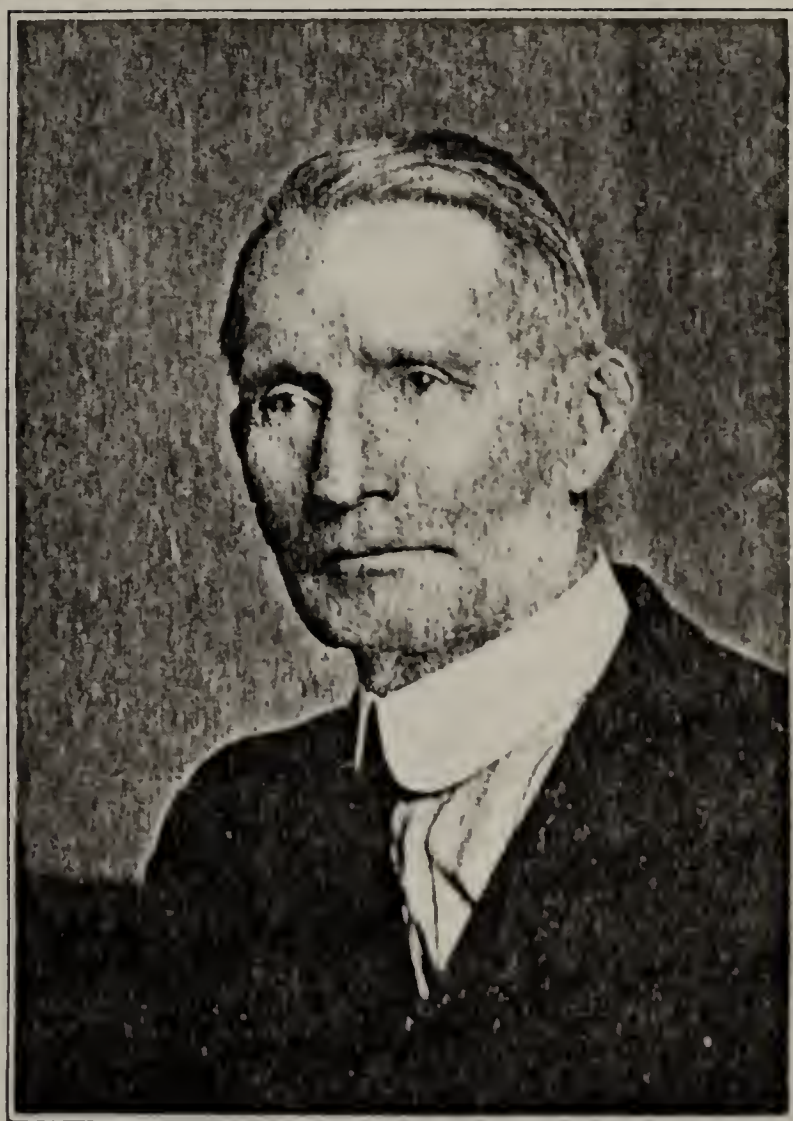
James Orson Bullock, son of James Bullock and Mary Hill Bullock, was born November 2nd, 1849, in Salt Lake City, Utah. When this baby was 9 months and 8 days old, its father died, leaving the mother with four small children, the eldest not yet 12 years old. James' education was limited to the instruction received in the public day schools of those primitive days, and one year's course in the Deseret University. When only a small boy, he helped to haul firewood and timber from the nearby canyons. At the time of the invasion of Buchanan's army, in the spring of 1858, he went with his mother's family to sojourn at Springville, Utah, returning in the autumn of the same year. At the age of 21 years, he went to Pleasant Grove, Utah, with his brother Alexander (Sandy), and located on Squire Daniel H. Wells' farm.

March 24th, 1873, the subject of this life's sketch married Martha E. Brown in Salt Lake City, Daniel H. Wells performing the ceremony. Among the many offices—civic, legislative, judicial and ecclesiastical—held by Mr. Bullock are the following: August 5th, 1878, he was duly elected constable of Pleasant Grove precinct, and later qualified as such. He succeeded himself to this office August 2nd, 1880. February 14th, 1881, he was duly elected alderman and ex-officio justice of the peace of Pleasant Grove City, and later qualified as such. February 12th, 1883, he succeeded himself in this office. July 18th, 1883, he was appointed judge of election for Pleasant Grove precinct; and on August 6th, 1883, was re-elected justice of the peace for Pleasant Grove precinct. December 1st, 1884, he succeeded himself as judge of election, and qualified as such. These offices he held successively until November 7th, 1893, when he was elected and qualified as mayor of Pleasant Grove City. November 6th, 1894, he was elected as selectman for Utah County, and qualified as such. November 5th, 1895, was re-elected mayor of Pleasant Grove City. November 3rd, 1896, was elected county commissioner of Utah County. July 3rd, 1897, he was appointed by Governor Heber M. Wells to supervise the expenditure of considerable money for the construction of bridges and making road improvements in Provo Canyon. June 4th, 1897, he was appointed as representative of Pleasant Grove City to the ninth session of the Trans-Mississippi Commercial Congress. Sep-

tember 18th, 1908, he was delegate to the National Irrigation Congress in Ogden, Utah. In February, 1905, he was re-elected and qualified mayor of Pleasant Grove City. At the November election of 1918, he was elected a representative of Utah County to the State Legislature, and served until 1920. During the years 1904 and 1905 he served as missionary for the Latter-day Saints Church to the Eastern States. In July, 1907, he was appointed High Councilman of the Alpine Stake of the Latter-day Saints Church. He has acted as Deacon, Priest, Teacher, Elder, Seventy and High Priest in this Church.

The issue of this marriage, all born at Pleasant Grove, Utah, are: Mary Elizabeth Bullock, born February 11th, 1874, married David H. Goodyear, February 17th, 1904; Emily Brown Bullock, born March 24th, 1876, married William Rae, October 7th, 1910, who died December 21st, 1918, and buried in Pleasant Grove cemetery; Laura Bullock, born October 6th, 1879, married F. Roy Williams, June 3rd, 1903; James Orson Bullock, born May 31st, 1881, married Elizabeth Armstead, December 5th, 1906; Martha Bullock, born August 28th, 1885, married John E. Wadley, April 15th, 1909, who was accidentally killed in a fire clay mine December 19th, 1919, and is interred in the Pleasant Grove cemetery. John Brown Bullock and his still-born twin were born February 2nd, 1887. The former survived until July 24th, 1887, and is buried in the Pleasant Grove cemetery. Jannette Bullock, born October 11th, 1889, married Joseph S. Mills, February 23rd, 1917. Susan Bullock was born January 19th, 1891, and died June 3rd, 1904. She is buried in the Pleasant Grove cemetery.

Politically, James O. Bullock is a Democrat. He is chairman of the Genealogical Committee of the Hill Family Organization for Southern Utah. He is a faithful Latter-day Saint, a good citizen, and has efficiently represented the community where he resides in nearly all the walks of life.



JAMES ORSON BULLOCK

CHAPTER XV.

JOHN HILL AND FAMILY

John Hill, the third son and fifth child of Alexander Hill and Elizabeth Curry Hill, was born January 14th, 1814, at Johnston, Renfrewshire, Abbey Parish, Scotland, where he lived until about seven years of age. In the year 1821 he migrated to America with his father's family. They settled at Lanark Township, Bathurst District, Canada, where they resided for 12 years, and engaged in chopping, logging, burning and clearing away the thick, heavy growth of timber, preparatory to farming. They also made maple sugar for household purposes from the sap of maple trees, which grew in abundance.

In the spring of 1833, John Hill and all his father's family sold out their possessions in Lanark, and moved to Tosoronto Township, Home District, Upper Canada (now the Province of Ontario), and engaged in the same pursuits. It was here that he made the acquaintance of Margaret Brice, born December 15th, 1816, in Glasgow, Lanarkshire, Scotland, and in the winter of 1837 married her. She was the daughter of Robert and Elizabeth Brice. He acquired title to some timbered acreage from the Government of the Crown, and commenced clearing away the timber to make a farm and a home for himself and his coming family. December 15th, 1839, Elizabeth Brice Hill, their first child, was born at Tosoronto, near Toronto, and died in childhood at Nauvoo, Illinois, and was buried there.

Near the beginning of the year 1840, Samuel Lake, a missionary representing the Latter-day Saints, came preaching in this part of the wilderness the Gospel of Christ as taught by the Savior some 1800 years before. Like the rest of his father's family, John Hill and his wife became interested in the simplicity and eloquence of his teachings, and on the 1st, or 12th, day of April, 1840, went down into the waters of baptism and were baptized into the fold of Christ and by confirmation became members of His Church. A local branch, called the Essex Branch, was organized, consisting of 30 members. His brother, Alexander Hill, Jr., was made Presiding Priest of this branch of the Church, and his brother-in-law, John Richards, was elected clerk of this branch. It was here that Mary Brice Hill, their second child, was born, January 25th, 1841.

In the spring of the year 1841, John Hill, his brother, Archibald N. Hill, and five other members of the Essex Branch of the Church started out for the United States. Crossing the St. Lawrence River, they directed their course toward Illinois, and arrived at the little town of Nauvoo. The objective of this trip was to satisfy themselves that this would be the proper place for them to settle, and if so, to make preliminary arrangements for the future homes of themselves and their families. They were favorably impressed with the people of the community, and agreeably surprised with the little town and surrounding country, hence soon hastened back to their homes in Canada. All members of the Essex Branch were very much interested in their flattering reports, and resolved to sell their farms, or otherwise dispose of them as best they could, and migrate to Nauvoo as soon as possible. They harvested their growing crops, and marketed their grain. Winter approached, and the long Canadian nights, with the mercury hovering at 40 degrees below zero, continued on. Spring at length came, and found the anxiously waiting Saints still in possession of their farms.

It was not so easy to dispose of their real property as at first contemplated, in a sparsely settled country, where there was an abundance of vacant land. Finally the greater number of these colonists found market for their property, but some of them were obliged to make great sacrifice in price in order to dispose thereof. Toward the beginning of September all were ready for the journey, and started out with horse teams and covered wagons for the United States. They all arrived safe, though somewhat jaded, at the village of Nauvoo, September 30th, 1842, and began making preparation for the approaching winter as best they could. With his brothers, he occupied his time part of the winter in hauling brick for the Nauvoo House, stones for the Nauvoo Temple, and firewood and timber from the islands of the Mississippi River. Isabel Brice Hill, their third child, was born here January 12th, 1843, and only lived until December, 1844.

Being a carpenter-cooper by trade, John Hill labored on these public buildings the most of his time until the spring of 1846. March 17th, 1846, John Brice Hill, the second vice-president of the Hill Family Organization, was born at Nauvoo. About this time everything in and about Nauvoo was in an unsettled condition. The Saints were fleeing from the town, with no safe place to go for protection, by reason

of the persecutions and mobbings meted out and heaped upon them at the hands of their mobocratic enemies in the neighboring country, for the only so-called crime of being "Mormons." John started for St. Louis, Mo., with his brothers Daniel and Archie to find employment. Not finding anything to do there, they returned to Nauvoo. After that Sidney Rigdon (the former first counselor to Joseph Smith, president of the Church) had predicted that no more work would be done on the Nauvoo Temple. John Hill helped to erect the dome and complete the spire on this edifice.

July 10th, 1846, John Hill, his brother Archibald N. Hill, his brother-in-law John Richards, and five other men drove out to Camp Creek, about ten miles distant from Nauvoo, to harvest wheat. They were surprised and surrounded by a gang of about 80 ruffian mobocrats, disarmed and marched at the points of bayonets to Rice's house, one-half mile distant. The helpless harvesters were then compelled to march, two by two, to a distant dike, forced to kneel in the dike and recline their stomachs over a rail on the bank of the ditch, one after another, until each of eight ruffians took his turn in administering twenty heavy blows on the bare back of his kneeling victim. John Richards was the first man whipped. John Hill was the last man whipped, and received not only the full quota of twenty heavy blows from the hickory cudgel, on the bared back while in this kneeling posture, but also received "another blow to grow sick on." These bleeding victims were then, at the muzzles of the rifles, ordered back to the "Holy City," from whence they came. They had gone but fifty yards, when the report of a gun was heard, and a bullet came whizzing past their heads. "From this time the mob began to gather and enter Nauvoo. A battle was fought in the city. The Saints lost three of their number. The mobocrats lost from 60 to 80 of theirs. A council was held, and the Saints concluded to abandon the city. Many of them sick, many without means of conveyance, the greater part of them without ample food and provisions, they evacuated the city as best they could." September 17th, 1846, the last of the Latter-day Saints abandoned the city of Nauvoo, leaving it to be infested with thieves, despoilers of homes, religious persecutors, mobocrats and murderers. Meanwhile, the Saints who had escaped with their lives and some of their personal belongings, were either camping temporarily on the eastern borders of Iowa, or journeying through her unblazed forests, her trackless

plains and wooded swamps toward the land of the Pottawatomie Indians on the west.

It appears that late in the fall of 1846 John Hill arrived at Kanessville (now Council Bluffs), on the eastern banks of the Missouri River in Iowa, and almost opposite to Winter Quarters, which stood on the western banks of this river in Nebraska. They returned to Honey Creek, Pottawatomie County, Iowa, and John plied his trade as cooper and carpenter, and did some farming. Margaret Brice Hill, his fifth child and fourth daughter, was born here November 28th, 1848.

In the spring of the year 1850, John Hill and family disposed of their property at and near Kanessville (Council Bluffs), and started westward for the Rocky Mountains with ox-teams and covered wagons. Though we have not been able to get the name of the company with which they traveled, the presumption prevails, nevertheless, that they in common with those who came before and after, suffered hunger for lack of proper food and nourishment; that they had difficulties in fording and swimming large streams of water, and were exposed to dangers of life and property from the thieving and marauding aborigines of the country. Nor have we any means of determining the exact date of their arrival in Salt Lake Valley, save that Sarah Brice Hill, the sixth child, was born October 9th, 1850, at Sugar House, Salt Lake County, which must have been very soon after their arrival here. They afterwards moved to Salt Lake City, secured title to $1\frac{1}{4}$ acres of land near the northwest corner of Sixth South and State Streets. Agnes Christy Brice Hill was born here January 28th, 1853. Another daughter, Martha Ann Brice Hill, was born May 19th, 1856, in Salt Lake City. At the advent of Colonel Johnston's army in the winter and spring of 1858, which (by reason of false reports sent to Washington) was expedited to Utah to exterminate the "Mormons," John Hill and his brother Daniel went to Piontown (now Spring City), where they remained for the season, and then returned to Salt Lake City in the autumn of 1858. Margaret Brice Hill died of childbirth November 14th, 1858, and was buried in Salt Lake City cemetery. The infant child, Robert Brice Hill, died about six months after.

In the summer of 1859, John Hill and his brother Daniel went to Wellsville, Cache County, and began building a grist-mill. They and two or three of their older sons labored in the construction of this mill until winter set in,

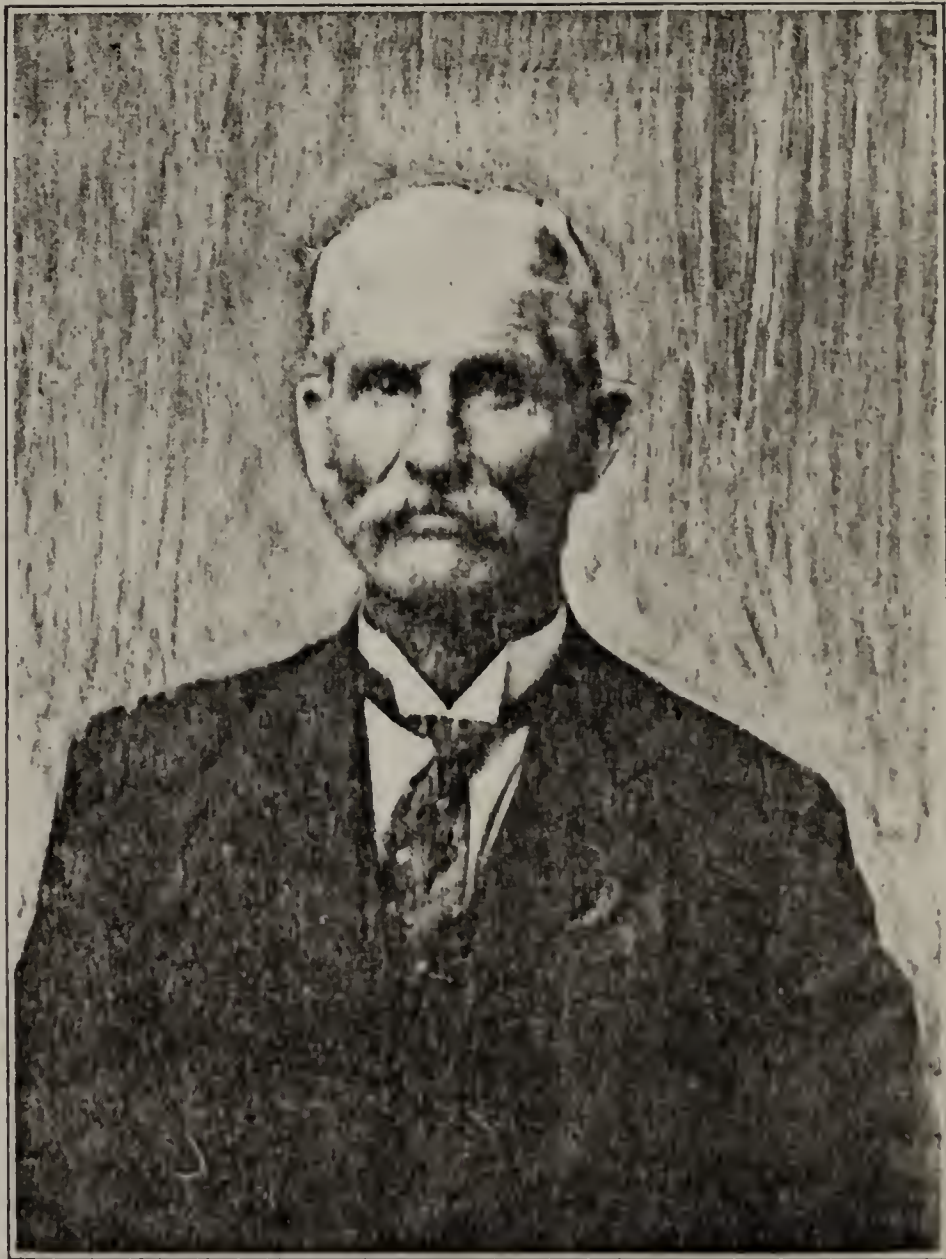
at which time they returned to their families in Salt Lake City. November 26th, 1859, John Hill married Agnes Steel in Salt Lake City. When the spring of 1860 arrived, with the persevering tenacity of Americanized Scotchmen, these two brothers returned to Wellsville (this time with their families), and commenced pushing the grist-mill to completion. Late in the spring of 1860, the first grist-mill ever constructed in the northern part of Utah Territory was in running order and grinding flour for the pioneers of Cache Valley.

The fatal shooting of John Hill by five bear hunters from Hyrum City and his tragic death, Sunday night, August 30th, 1863, is recorded in another part of this history, page 53. The earthly remains of Uncle John Hill were conveyed to Salt Lake City for interment, by Grandfather Alexander Hill and his two grandsons, Joseph Hill Richards and James Hood Hill, and were laid to rest in the Salt Lake City cemetery.

JOHN BRICE HILL

John Brice Hill, eldest son of John Hill and Margaret Brice Hill, was born March 17th, 1816, at Nauvoo, Hancock County, Illinois, and was blessed in the Nauvoo Temple. Year of 1850, he came to Utah with his parents, and first went to Mill Creek to live, where they stayed for some time. They later came to Salt Lake City, and established a home near the corner of Sixth South and State streets. At the advent of Johnston's army into Utah he moved to Piontown, Utah County, he and his cousin Daniel B. Hill driving a herd of pigs along. In the spring of 1859, with his father, his Uncle Daniel, and his cousin Daniel B. Hill, he came to Wellsville, Cache County, and commenced building a flour mill; but went back to Salt Lake City to winter. In the spring of 1860, they moved to Cache Valley and completed the first flour mill in this valley.

Summer of 1864, he drove a freight team for his cousin Alex. B. Hill, to the "gold mines" in Montana. In 1866 he drove a wagon drawn by four yokes of oxen to Florence, Nebraska, for Saints migrating to Utah. 1868 he performed a similar journey. For six years worked at car-



JOHN BRICE HILL

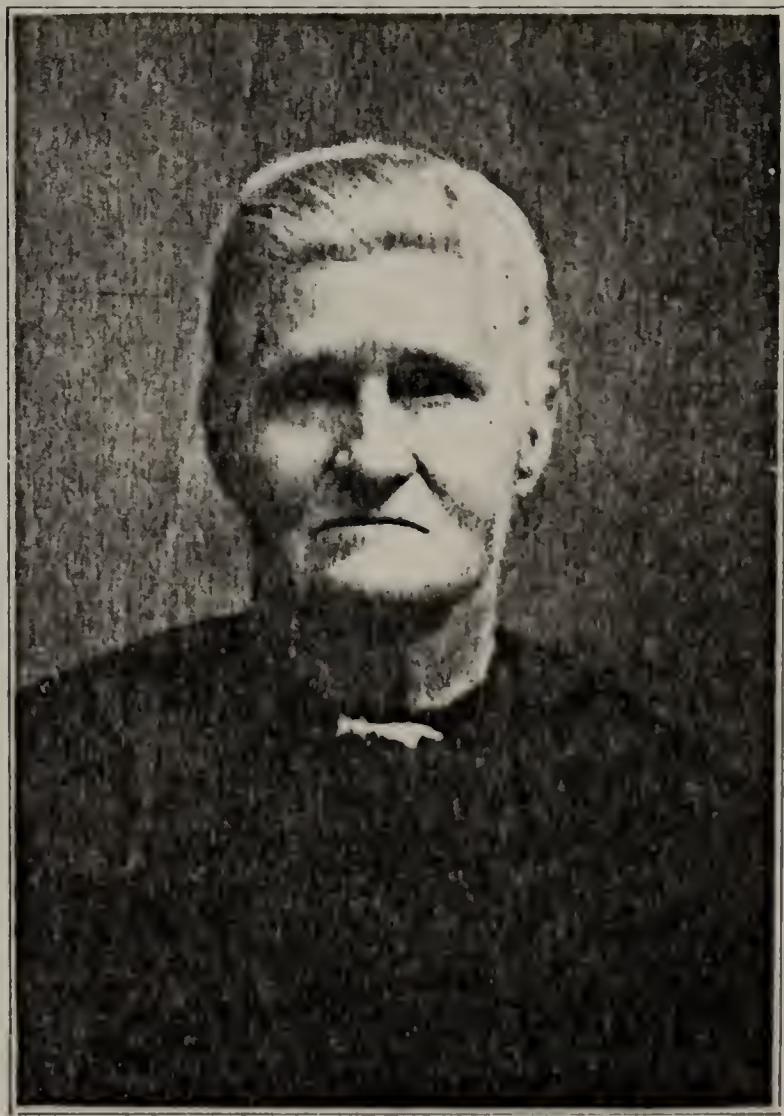
Second Vice-President, Hill Family Organization

penter trade, learned from his father. Autumn of 1874 he was called to "Dixie," and labored on the St. George Temple there, returning to Wellsville in the spring of 1875. December 14th, 1876, he married Margery Kerr of Wellsville. In 1885 he was called to St. John, Arizona, to help colonize this country. Returning to Wellsville in 1886, he resumed carpentry and farming. He was a member of Wellsville City Council for two years, precinct justice of peace for four years, city justice of peace for four years, and was judge of election November 3rd, 1895, preceding Utah's admission into the Federal Union. June 4th, 1919, he was elected second vice-president of the Hill Family Organization.

He is the father of nine children, all born at Wellsville, Cache County, Utah, viz: Laura K., born October 22nd, 1877, died September 1st, 1888, and is buried at Wellsville; Mary Agnes, born April 24th, 1880, died April 12th, 1889, at Wellsville, and buried there; Sarah K., born October 1st, 1882, married James A. Farmer, died at Payson, Utah, February 9th, 1920, and was buried at Wellsville, Utah; James K., born November 11th, 1885, married Nettie Leishman; Margaret K., born January 26th, 1889, married Frederick Robinette; Lozina K., born January 3rd, 1892; Gladys K., born November 24th, 1894; Marjorie K., born December 14th, 1897; Beatrice K., born July 11th, 1905.

MARGARET HILL HALL

Margaret Hill Hall, daughter of John Hill and Margaret Brice Hill, born November 28, 1848, in Pottawatomie County, Iowa. Crossed the "plains" from the Missouri River to Salt Lake Valley, Utah, with her father's family, year 1850. At the time of the "move" in 1858, went to Piontown, Utah County, with father's family, returning to Salt Lake City the same year. March 1, 1860, with father and family moved to Wellsville, Utah. January 20, 1865, was married to Joseph Smith Hall of Wellsville, by Heber C. Kimball. In the fall of 1866, her husband and she were called to help colonize southern Utah. They settled in St. George. This hot climate did not agree with her husband's health, so in 1868 they returned to Wellsville, where they



MARGARET HILL HALL

lived until 1872, then moved to Fairview, Idaho, being among the first to settle there, and engaged in farming. Here they lived and reared a family of twelve children. Through an attack of pneumonia her husband was called hence on April 9th, 1908. His remains were buried at Fairview.

Mrs. Hall is the mother of four sons and eight daughters, viz: Margaret Ann, born December 2nd, 1865, at Wellsville, Utah. She first married Daniel Price, who died in 1895, leaving six small children, and was buried at Vernal, Utah; in 1899 she married John Timothy, by whom she has six children; Mary Elizabeth, born December 26th, 1867, at St. George, Utah, married Absalom A. Bybee; Joseph Hill, born November 28th, 1869, at Wellsville, Utah, married Henrietta Bronson; Rebecca, born October 22nd, 1871, at Wellsville, Utah, married James Parley Inglet, died March 3rd, 1891, and her husband died January 24th, 1902; both are buried at Fairview, Idaho. Hannah Minerva, born January 30th, 1874, at Fairview, Idaho, married Thomas Thompson; Thomas John, born October 29th, 1876, at Fairview, Idaho, married Carrie M. Caferty, who died August 4th, 1904; in 1907 he married Harriet M. Bodely. Julia, born December 21st, 1878, at Fairview, Idaho, married William E. Steer, who died January 13th, 1918, buried at Fairview, Idaho. Sarah Agnes, born February 24th, 1881, at Fairview, Idaho, married Thomas W. Jenkins, who died November 5th, 1914, buried at Fairview, Idaho. William Roy Hall, born May 5th, 1883, married Caroline Smith. Zina, born March 15th, 1885, at Fairview, Idaho, married Thomas Eugene Peck. Loretta, born November 29th, 1887, at Fairview, Idaho, married William D. Gilbert, died September 17th, 1925, buried at Fairview. Wilford Hall, born at Fairview, Idaho, September 25th, 1889, married Ada Gilbert. Mrs. Hall, the mother of twelve children, 74 grandchildren and 30 great-grandchildren, is still in excellent health and fine spirits.

SARAH BRICE HILL BIRD

Sarah Brice Hill Bird, daughter of John Hill and Margaret Brice, was born at Sugar House, on the southern suburbs of Salt Lake City, Utah, October 9th, 1850. Soon

thereafter the family moved to Salt Lake City, and Sarah's father built an adobe house near the northwest corner of Sixth South and State streets. In the spring of 1858 the family went to Piontown, Utah County, where they sojourned for the summer, and returned to Salt Lake City in the fall of the same year. November 14th, 1858, her mother died and was buried in the Salt Lake City cemetery.

March 1st, 1860, the family moved to the Hill mill-site, just east of Wellsville, and Sarah's father worked in the grist-mill. August 30th, 1863, he was accidentally killed, leaving her an orphan at the age of thirteen. She then went to Mendon to live with her Aunt Agnes Hill Richards. The education which she received was in the primitive schools of Mendon during the five years which she lived with her Aunt Agnes. In the summer of 1868 she went to stay with her step-mother, Agnes Hill Baker; and on December 1st, 1868, she married Bradford Kenardy Bird, born January 26th, 1840, in Adams County, Illinois, the son of Charles Bird and Mary Ann Kenardy. Sarah's family lived at Mendon for a number of years. Her first three children, George Bradford, John Alberto and Margaret Lusina, were born there. The family then moved to Lewiston, Cache County, and took up a farm, where another child, Charles Kenardy, was born. They later moved to Vernal, Uintah County, Utah, and started farming again. Here Reaves Alexander, their fifth child, was born. Sarah died January 15th, 1892, and is buried at Vernal, Utah.

The names of the children born of this marriage are herein given in their chronological order, viz: George B. Bird, born at Mendon, Utah, November 10th, 1868, married Almeadia Loretto McCurdy, born May 19th, 1870, at Midway, Utah. They have nine children. John Alberto Bird, born at Mendon, Utah, May 11th, 1872; died May 23rd, 1890, buried at Vernal, Utah. Margaret Lusina, born at Mendon, Utah, August 29th, 1873, married Wm. G. Davis, by whom she has seven children. In second marriage Margaret Lusina took Wm. Jesse Stephens. Charles K. Bird, born at Lewiston, Utah, July 3rd, 1876; died May 31st, 1887, buried at Vernal, Utah. Reaves Alexander Bird, born at Vernal, Utah, October 13th, 1880; married Mary Catherine Evans, born March 19th, 1881, at Lead City, South Dakota. They have five children. Reaves A. Bird resides at Mesa, Maricopa County, Arizona. He is a public-spirited man, a well-to-do farmer and harness maker.

MARTHA ANN HILL UNDERWOOD

Martha Ann Hill Underwood, the daughter of John Hill and Margaret Brice Hill, was born at Salt Lake City, Utah, May 19th, 1856. Her mother died when her little daughter was not quite two years old, and her father was accidentally shot shortly after she had turned seven years of age. March 1st, 1860, she came with her father to Wellsville, Utah, to live; married A. B. Hill in September, 1873, and lived at Wellsville. Here her first child, Margaret Ann Hill, was born; later they went to Fairview, Idaho, where her second daughter, Permelia Hill, was born; returned to Wellsville, where her third daughter, Ida Hill, was born in the year 1882. She left Wellsville and went to Beaver Canyon, Idaho, where she did housework for people working at sawmills. There she married Frank T. Underwood, September 30th, 1888, after having been divorced from A. B. Hill. About April 1st, 1889, moved to Wood River, Idaho; then to Ketchum, Idaho, where her fourth child, Frank Underwood, was born in July, 1889. In September, 1889, she returned to Wellsville. Some years thereafter she returned to Beaver Canyon; there a fifth child, Cecelia Underwood, was born in June, 1892, and a sixth, Vivian Underwood, was born in October, 1894. Her husband died at Beaver Canyon, June 2nd, 1899, and was buried there. December 10th, 1901, she married Ernest T. Underwood (brother of her former husband). Their present home is at Spencer, Idaho.

Mrs. Underwood is the mother of the following children, viz: Margaret Ann Hill, born at Wellsville, Utah, December 18th, 1876; died April 7th, 1877, at Wellsville, Utah, and was buried there. Permelia Hill, born at Fairview, Idaho, July 2nd, 1878; married Lester Sanford Ruffner. Ida Hill, born at Wellsville, Utah, October 28th, 1882, who married Frank Lee, and died April 17th, 1903, at Spencer, Idaho, and was buried there. Frank Underwood, born at Ketchum, Idaho, July 9th, 1889, married Alice Miller. Cecelia Underwood, born at Beaver Canyon, Idaho, June 18th, 1892, married Clyde Henderson. Vivian Underwood, born at Beaver Canyon, Idaho, October 29th, 1898, married Francis Carl Albertsen.



MARTHA ANN HILL UNDERWOOD

JANE MORTON HILL HILL

Jane Morton Hill Hill, the daughter of John Hill and Agnes Steel Hill, was born September 23rd, 1860, at Wellsville, Cache County, Utah. August 30th, 1863, her father was accidentally killed at Wellsville, near the flour mill which he helped to build and of which he was part owner. When five years of age, she and her mother and her mother's family moved to Mendon, Cache County, Utah, to live. She lived at Mendon until the year 1881, when she went to Salt Lake City to work. There she met and on October 14th, 1882, married Joseph John Hill, the son of George Washington Hill, Indian interpreter and missionary among the Salmon River Indians at Fort Limhi, Idaho, in 1855-56. He also labored with the Shoshone and Bannock Indians in southern Idaho, in Malad Valley and northern Utah, where he assisted in establishing the Indian town of Washakie and aided in baptizing the Indians in Bear River. She and her husband resided two years at Ogden, Utah, about one year at West Weber, and later came to Salt Lake City and stayed with her husband's mother, where her first two children, Agnes Jane and George Washington, were born, Agnes Jane being born June 30th, 1885, and George Washington being born October 4th, 1886. Subsequently Mrs. Hill lived at West Weber, Springville and Ogden.

In the year 1892 Jane M. Hill and her family moved from Ogden and went to Franklin, Idaho, where she has lived until the present time. The three following named children were born at Franklin, Idaho, viz: Maggie Jennett, born May 13th, 1896; a baby boy, which died at birth, and Ammon John, born July 20th, 1904. Agnes Jane Hill married William Henry Arscott, June 11th, 1914, and she died December 31st, 1918, at Pocatello, Idaho, and was buried at Franklin, Idaho. The issue of this marriage are three children: Henry Hill, Willard Hill, and Agnes Hill. These three children are now living with their grandmother, Jane Morton Hill, at Franklin, Idaho. George Washington Hill married Rodessa Nash, December 22nd, 1910. This couple have six children, viz: Don Cecil, George Newel, Leon Nash, Glen Nash, Martha Jane, and Bartlett Nash.

ARCHIBALD STEEL HILL AND JENNETTE STEEL HILL

Archibald Steel Hill and Jennette Steel Hill, twins, the son and daughter of John Hill and Agnes Steel Hill, were born January 18th, 1862, at Wellsville, Cache County, Utah. Their father was accidentally pierced with four or five gun shots while out hunting for bears, near Wellsville, August 30th, 1863. He lived only long enough to rise to his feet and exclaim, "Boys, you have riddled me now!" Their mother married Amenzo W. Baker, November 19th, 1864, and she with five children, moved to Mendon to live.

The oldest of these children was Agnes Christy Brice Hill, a girl of ten years, and daughter of John Hill by a former marriage with Margaret Brice. The following were Agnes Steel Hill's own children, viz: Jane Martin Steel Hill, who afterwards married John J. Hill of another Hill family; Archibald Steel Hill and Jennette Steel Hill, the twins; and Frances Steel Hill. Archibald was a very bright and exceptionally intelligent boy, and made rapid progress in school. He was quick in thought, apt in expression, and made friends with all his associates. His companionship was sought for by reason of his genial nature, and he was respected for his frankness and sincerity. Unfortunately he died young, at the age of not quite sixteen, December 9th, 1877, and was buried in the Mendon City cemetery.

Jennette survived her twin brother until February 27th, 1891. She grew up and received what education she had in the Mendon schools, where she lived until the age of sixteen. April 3rd, 1878, in company with her sister Frances, she came to Salt Lake City, where she did housekeeping for two years or more. August 26th, 1880, she met and married Charles W. Hill, of another Hill family than herself.

From this matrimonial union there are the following named children: Charles W. Hill, Jr., born June 30th, 1881, in Salt Lake City, Utah, who married Ester Marshall, September 5th, 1907; Nancy Jennette Hill, born January 8th, 1883, in Salt Lake City, Utah, and married Edward P. Dahle, December 23rd, 1903; Cynthia Agnes Hill, born August 21st, 1885, in Salt Lake City, Utah, married Moses M. Dahle, February 14th, 1906; George W. Hill and Disa Celia Hill, twins, born September 26th, 1887, in Salt Lake City, Utah; the former died October 12th, 1887, and the latter died February 9th, 1888; both were buried in Salt Lake City cemetery. Archie Golden Hill, born August 11th,

1889, in Salt Lake City, Utah; married Neva Marshall, September 28th, 1921. Noble Hill, born February 21st, 1891, in Salt Lake City, Utah, died July 8th, 1891, and buried in Salt Lake City cemetery.

FRANCES STEEL HILL HILL

Frances Steel Hill Hill, daughter of John Hill and Agnes Steel Hill, was born at Wellsville, Cache County, Utah, June 30th, 1863; was baptized and confirmed a member of the Latter-day Saints Church, September 15th, 1872. Two months after Frances' birth her father was accidentally killed near Wellsville. Her mother died November 11th, 1904, and was buried in Mendon City cemetery.

November 19th, 1864, Frances Hill's mother married Amenzo W. Baker, and the mother and family of five children moved to Mendon. The subject of this sketch is the youngest of these children. Frances lived in Mendon until about fourteen years of age, and attended school there. April 3rd, 1878, she came to Salt Lake City to do housework. September 28th, 1882, she went through the Endowment House and received her endowments. October 26th, 1882, she went through the Endowment House again and was married to Charles W. Hill, a traveling salesman. The issue of this marriage are four children, all born in Salt Lake City, Utah, viz:

Edith Frances Hill, born June 8th, 1885; Zina Ruthinda Hill, born March 14th, 1888, married Jesse S. Baker, June 28th, 1916; Mercy Rebecca Hill, born April 10th, 1891, married Henry Bytheway, September 21st, 1910; Ruby May Hill, born May 13th, 1893.

Jennette Steel Hill, Frances' sister, died February 26th, 1891, leaving five children, the youngest of whom was only a few days old, and which died four months after its birth. Frances now served as mother for her sister's surviving children as well as mother of her own four children. During this time she labored four years as Relief Society teacher. In October, 1900, the family moved to Pocatello, Idaho, where they remained two years. During this time she was counselor to the president of the Primary Association, and a Relief Society teacher. In October, 1902, she went with the family to live at Rigby, Idaho, where she remained two years, and was Relief Society teacher while there. October 15th, 1904, the family returned to Salt Lake City to reside; and on October 14th, 1908, the husband and father died, and was buried in the Salt Lake City cemetery.

Three of the children having married in the meantime, there were five remaining at the time of his death. She was chosen Relief Society teacher February 23rd, 1909; was chosen second counselor to the Relief Society president, October 1st, 1912; was chosen first counselor to the president of the 24th Ward Relief Society, October 1st, 1915, which office she holds at the time of writing, and is performing ordinances in the Temple for the dead.

CHAPTER XVI.

ARCHIBALD NEWEL HILL AND FAMILY

Archibald Newel Hill, the youngest son and sixth child of Alexander Hill, Sr., and Elizabeth Currie (Curry), was born in Johnston, Renfrewshire, Scotland, August 20th, 1816, where he lived until five years of age. In the year 1821, with his father's family, he emigrated to Canada, and the family took up its residence in the Bathurst District, Township of Lanark, where they all resided for twelve years, and engaged in clearing off the timber, farming, and making maple sugar.

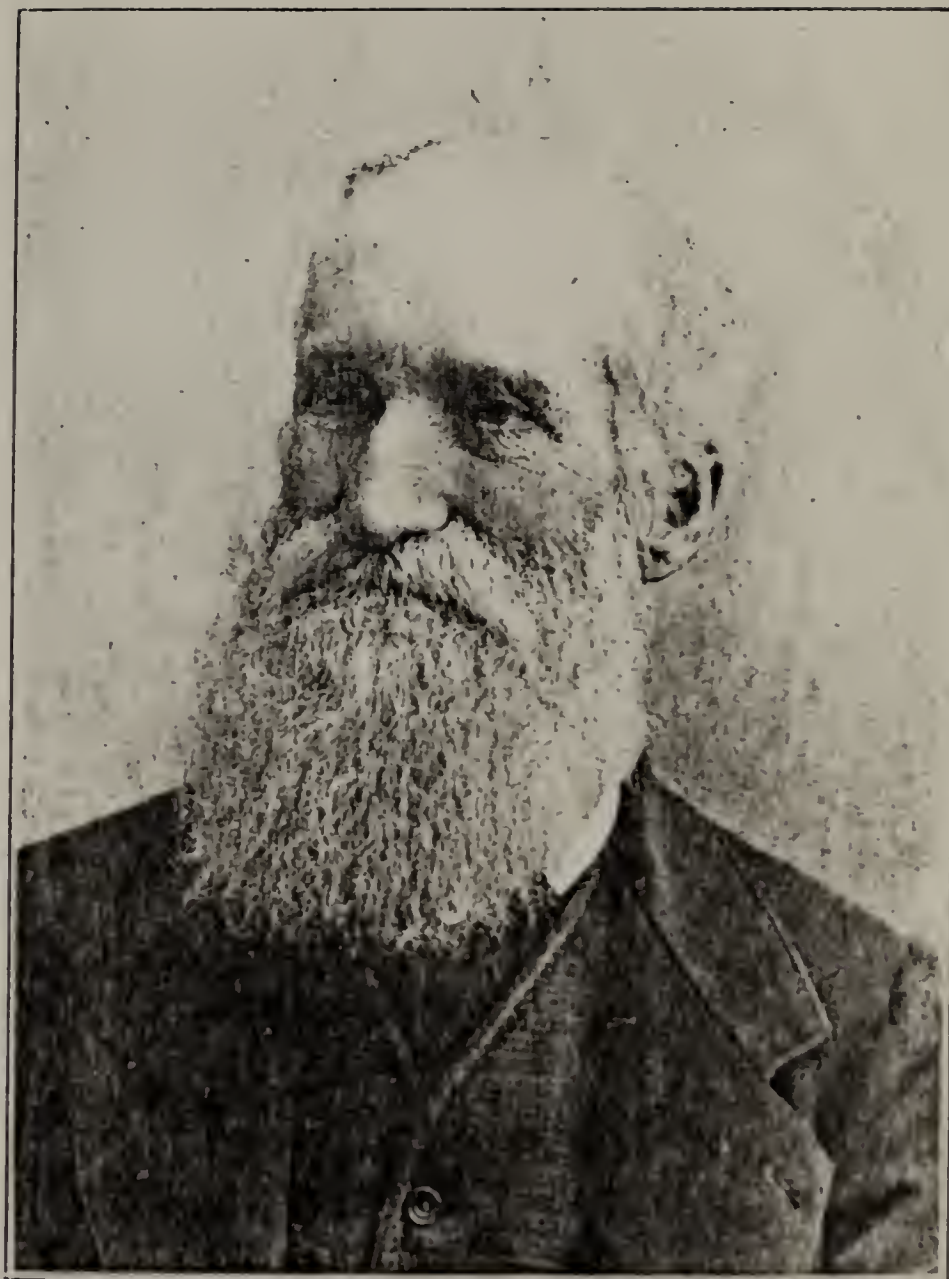
Near the beginning of the year 1833, Archibald N. Hill and his father's families moved from Lanark and went to the Home District, Township of Tosoronto, and engaged in the same pursuits. Here Archibald made the acquaintance of Isabella Hood, daughter of James Hood and Margaret Bislen, and on the 21st of February, 1840, married her. Here their first child, Samuel Hood Hill, was born, December 23rd, 1840.

In the begining of the year 1840 A. D., a missionary representing the Latter-day Saints, came into this section of country, and commenced preaching the Gospel of Christ, according to the belief entertained and taught by these people. The whole Hill family became interested in this faith, and notwithstanding the fact that Alexander Hill and his wife Elizabeth and their son-in-law, John Richards, were momentarily less susceptible to these principles of the faith than the other members of this family, yet on the 1st, or the 12th, day of April, 1840, all the members of this family went down into the waters of baptism, were baptized and confirmed into the folds of Christ, and became members of His Church. A branch of this Church, named Essex Branch, consisting of thirty members, was established here, and Alexander Hill, Jr., was appointed and ordained as Presiding Priest, and John Richards was elected Clerk of this Branch.

ARCHIBALD NEWEL HILL

In the spring of the year 1841 Archibald N. Hill, John Hill and five other members of this branch of the Church crossed over the boundary lines of Canada into the United States, and wended their way to Nauvoo, Illinois, where they stayed for a short time. They returned, laden with Biblical grapes for their report. Considerable time was now spent in disposing of their farms and making preparations for their departure to the United States. On the 9th day of July, 1842, Hannah Hill (now Hannah Hill Romney), Archibald's second child, was born. All being ready near the beginning of September, Archibald and family and relatives started for the United States, and on the 30th day of this month, in the year 1842, arrived at Nauvoo. Winter coming on and the time for building houses being limited, Archibald and his family, together with his father and his family, lived in a board shanty during the winter. He occupied his time during this winter in hauling bricks for the Nauvoo House, stones for the Nauvoo Temple, timber and firewood from the islands of the Mississippi River. In the spring of 1843 Archibald bought forty acres of farming land at Golden's Point, seven miles from Nauvoo, and started a farm. During the summer and winter of 1844 he worked on the Temple. April 2nd, 1845, Rebecca Hill, his third child was born. During this summer and winter he labored on the Nauvoo Temple, and he and his wife Isabella were sealed as husband and wife within its walls and chambers.

During the winter and spring of 1846, the First Presidency of the Church and many others were obliged to make a hasty retreat across the Mississippi River into Iowa, leaving their homes in Nauvoo to be enjoyed by their enemies. Archie left his family at Nauvoo, and, like many others, took his team and helped in hauling the goods and personal property belonging to the authorities of the Church across the swamps and mires of Iowa, to Garden Grove. He returned to Nauvoo, but not finding employment there, he with his brothers Daniel and John started for St. Louis, Mo., to find work. Not finding anything to do here, they returned to Nauvoo. He, his brother John, John Richards and five other men drove out to Camp Creek, about ten miles distant from Nauvoo, to harvest wheat. They were surrounded and surprised by a gang of about eighty ruffian mobocrats; disarmed and marched at the points of bayonets to Rice's house,



ARCHIBALD NEWEL HILL

one-half mile distant. The ruffians provided themselves with a plentiful number of large hickory gads. The helpless harvesters were then compelled to march, two by two, to a distant dike, forced to kneel in the dike and recline their stomachs over a rail on the bank of the ditch, one after another, while each of eight ruffians took his turn in administering twenty heavy blows on the bare back of his kneeling victim. These bleeding victims were then, at the muzzles of the rifles, ordered back to the "Holy City" from whence they came. They had gone but fifty yards when the report of a gun was heard, and a bullet came whizzing past their heads.

Archibald writes: "From this time the mob began to gather and enter Nauvoo. A battle was fought in the city. The Saints lost three of their number. The mobocrats lost from sixty to eighty of theirs. A council was held and the Saints concluded to abandon the city. Many of them sick, many without means of conveyance, the greater part of them without ample food and provisions, they evacuated the city as best they could." Archibald and all other members of the Hill family had now abandoned Nauvoo, and were either camping temporarily on the eastern borders of Iowa, or journeying through its unblazed forests, its trackless plains and wooded swamps toward the land of the Pottawatomie Indians on the west.

Archibald N. Hill, his wife and three little children, and his father and mother, seven persons in all, with their provisions for the coming winter, made this journey in two wagons, drawn by one yoke of oxen. Archie was afflicted with ague and his father was sick during the entire journey through this land, inhabited mostly with Indians. They arrived at Winter Quarters, on the western banks of the Missouri River, late in the autumn of 1846. They succeeded in building a log cabin ten feet wide and twelve feet long, in which the two families managed to live, or exist rather, during the winter. But through the extreme exposure, Isabella, Archibald's wife, sickened, lingered and died on the 12th of March, 1847, leaving three little children, the eldest six years of age, and the youngest not quite two years old.

In the spring of the year 1847 the inhabitants began leaving Winter Quarters, some of them crossing the Missouri River into Pottawatomie County, Iowa, and others, who were prepared for a long and arduous journey, started westward for the Rocky Mountains. Archibald cast his lot with the latter, left his youngest child, Rebecca, with

his sister, Aunt Mary Bullock; his sister, Aunt Elizabeth Swapp, took Hannah; Samuel, the eldest, remained with his grandparents, all of whom moved back into Iowa. He was the only one of the Alexander Hill family to undertake this westward journey from Winter Quarters in the year 1847; and he did not leave Winter Quarters until about the middle of June, 1847. He engaged as teamster to drive one of Bishop Newel K. Whitney's teams in the Abraham Owen Smoot company. It took more than three months to make this journey from Winter Quarters (now Florence), Nebraska, to Salt Lake City; and he arrived in the Salt Lake Valley on September 27th, 1847. He wrote: "It being a barren looking country, with naked Indians, the antelope, deer, wolf and millions of black crickets; but we were thankful to God for such a home, where it appeared our persecutors never would come to trouble us more."

After his arrival in Salt Lake Valley, Archie and others plowed and planted the land to wheat during the fall and winter. In the spring of the year they plowed more land, and planted it to potatoes, corn, spring wheat and other kinds of seeds. As summer approached the large black crickets made their appearance. To preserve their grain and gardens from the ravages of these myriads of insects the settlers were obliged to wage a war of extermination against them, and as summer advanced these pioneers began a system of irrigation to insure the development and growth of their crops and to save them from destruction by the drouth of summer. Archie assisted in plowing and planting the ten acres block of land where the Salt Lake Temple and the Salt Lake Tabernacle now stand. After coming to Salt Lake City he lived with the Presiding Bishop, Newel K. Whitney, for eighteen months and worked for him, farming and hauling wood from the canyons. Bishop Whitney then wanted him to take charge of the storehouse department of the general tithing office. He occupied his time in this department for more than fifteen years. He also lived with the family of Squire Daniel H. Wells during fourteen months. July 12th, 1851, he married Margret Fartheringham, a widow with one child, a girl named Charlotte. In the spring of 1863 his son Samuel H. Hill was called on a mission, and he labored in the Swiss and German Mission for 3½ years.

December 25th, 1855, Archie married Mary Milam, an extremely beautiful woman, as the writer has heard, who caused him all kinds of anxiety and trouble, and finally she deserted him. About this time his mother (our grand-

mother, Elizabeth Curry Hill) died in Salt Lake City, being 73 years of age. After the death of his wife, Alexander Hill, Sr., our grandfather, went to live with his son, Alexander Hill, Jr., of Mill Creek, Salt Lake County, where he resided for several years. Thereafter he went to Cache Valley, and lived with his son John Hill, more or less, near Wellsville, until the death of his son John, August 30th, 1863. He then lived with his son Daniel on the mill-site, just east of Wellsville; but during all the sojourn of his life in Cache Valley, he would make frequent trips to Mendon, some five or six miles to the north, and stay with his daughter, Agnes Hill Richards. March 7th, 1857, Archibald married Caroline Graham (born March 1st, 1841, in Picking County, Alabama, died June 26th, 1906, and buried in Salt Lake City cemetery), a large, beautiful, blonde young woman, who used to make beautiful buckskin gloves and sell them to the "dudes" and "dandies" at the price of from \$5.00 to \$8.00 per pair. And latterly Caroline and her daughter, Martha E. Hill, assisted Archie in running a grocery store on the old residence property in the northwestern part of the city.

In the spring of 1865 Archie was called on a foreign mission to Great Britain to represent the interests of the Latter-day Saints Church. His first labor was performed in Birmingham, England, as a traveling Elder, under the direction of David P. Kimball, son of the late Heber C. Kimball. Thereafter, Archie was appointed a Presiding Elder over the Southampton Conference. He was absent on this mission two years and four months, and states that he enjoyed his labors. While gone he traveled by land, on foot, 3,657 miles; by rail, 7,631 miles; by water, 8,786 miles; attended 318 public meetings; preached 253 Gospel sermons, and baptized ten persons. June 20th, 1867, he was honorably released from missionary labors in England, and was appointed to take charge of a company of Latter-day Saints, setting sail from Liverpool on the Manhattan steamer, the first steamer to convey a company of Saints over the Atlantic Ocean. While in England he visited the principal cities there. He made two trips to Scotland, and visited Johnston, the place of his birth. Upon the last occasion his son, Samuel H., who had been laboring as a missionary in Switzerland and Germany, and was now about to return to America, went with him to visit an uncle, who welcomed their visit. Speaking from experience, the writer ventures the statement that Archie's home voyage with so many emi-

grants, was not altogether a pleasurable trip. He arrived in Salt Lake City, September 28th, 1867.

Spring of 1868, Archie with his wife, Caroline and daughter, Louisa, and his two sons, Newel and Frank, went to Cache Valley, the "granary of Utah," to cast his die with the farmers. He rented a farm at Wellsville, where he harvested a small crop of grains. More or less discouraged in farming rented land, he returned to Salt Lake City, and in the fall was employed as a watchman by the Zion's Co-operative Store, a company which had just been organized on the co-operative plan and opened a mercantile business in the old Constitution Building. He was in the employ of this co-operative institution for five years and eight months. January 22nd, 1871, Perley Alexander Hill, who is now third vice-president of the Hill Family Organization, was born in Salt Lake City, and is now the only living son of Archibald N. Hill. January 22nd, 1872, and while still in the employ of the Z. C. M. I. Store, Archibald married Mary House, a good-looking and intelligent woman from England. In the month of August, 1872, he exchanged his residence in the 14th Ecclesiastical Ward, Salt Lake City, for Col. Hooper's residence in the 19th Ecclesiastical Ward, and made his home at the latter residence. January 29th and 30th, 1874, Caroline Graham gave birth to twins, Daniel and Audrey.

April 5th, 1876, a serious and somewhat disastrous explosion occurred on Arsenal Hill in the northeastern suburbs of Salt Lake City, which was the cause of a serious loss and much sorrow to Archibald N. Hill. Four large powder magazines were installed on Arsenal Hill, just north of where the State Capitol now stands, near the corner of East Capitol and Fifth North streets. These magazines were in some mysterious way and in an unaccountable manner exploded; unless it be explained in this wise: Frank F. Hill, a 17-years-old lad and son of Archibald N. Hill, and a companion of about the same age started out with their guns to hunt game. The two boys were in the vicinity of the magazines at the time of the explosion, and a terrible explosion it was: it shattered window panes one-half inch thick in the Z. C. M. I. store, at the corner of Main street and South Temple; it smashed window panes throughout the city and caused havoc in general. Frank F. Hill and his boy companion were blown to pieces, parts of their clothing, fragments of their flesh and pieces of their bones were found scattered at a distance of half a mile.

November 1st, 1876, Archie again commenced work as

a nightwatchman for the Z. C. M. I. store at its present location and the same place where it stood at the time of the above mentioned explosive accident; and here he was employed until April 10th, 1880, at which time he was taken sick, and was obliged to take a much-needed rest. November 15th, 1880, he commenced work at the Utah Central Railroad depot, and later worked in the store there. March 12th, 1885, he and his brother Alexander Hill, Jr., started for Canada, to visit his old home and some distant relatives and friends in Essex, near Toronto, Ontario. This is the place where they both heard Elder Samuel Lake discourse on the principles of "Mormonism"; and this is where they were both baptized and became members of the Church. As they were doing some missionary work, they did not return until late next spring. He then occupied his time around home for some time.

March 17th, 1887, somewhat hurriedly and without having made any special preparations, Archie left Salt Lake City by rail for Joseph City (at that time Saint Joseph), Arizona, stopping at intervals on the way. He stopped at Springville, Utah County; then returned to Salt Lake City, and was appointed as a missionary to Arizona. He then resumed his journey and on the 27th of July arrived at the home of his nephew, Joseph Hill Richards, in Saint Joseph, "a very sick man." Here he made his home for eleven months. During this time he made two trips to St. Johns, Arizona, with his nephew, where one of his granddaughters, Mrs. Mary Ann Romney Farr, lived; to the towns of Woodruff and Snowflake, in Arizona, and to Luna Valley, Socorro County, New Mexico, where his sister Elizabeth Hill Swapp lived, with her son Melvin's family. He kept a record of the letters which he wrote, as well as those which he received. Here is an example: "Received a letter from Edwin Pettit, of Salt Lake City, stating that my wife, Margret Fartheringham Hill, died at Mill Creek, Salt Lake County, October 11th, 1887, at the home of Margret H. White. May 8th, 1889, wrote to D. B. Richards, July 21st, 1889, received letter from D. B. Richards at Geneva, Switz." June 12th, 1888, Archie bade good-bye to the people of Saint Joseph, and boarded the train for Salt Lake City. On his way home he stopped in Denver, Colorado. He wrote in his journal: "I stayed all day, where I found Emma, my lost daughter. I had not seen her for some twenty-four years. Then she did not know me. I stayed about four hours in their house. She had married a lawyer by the name of Thomas. I saw

him in his office." Archie arrived home safe in Salt Lake City, June 18th, after an absence of fifteen months.

July 23rd, 1888, Archie was arrested at his home in Salt Lake City by three deputy United States marshals and taken before United States Commissioner Norrell, and placed under \$1,000 bonds to insure his appearance before the United States Court and plead to an information charging him with the infraction of the Edmunds-Tucker law. September 18th he appeared before the United States Court and tacitly pleaded guilty to the charge. When he stood up to be sentenced, Judge Sanford, who appeared to be a man of humane compassion, seemed to sympathize with the aged man of 72 years standing before the bar of justice. His honor queried: "And are you willing and ready to obey the Edmunds-Tucker law, Mr. Hill?" Mr. Hill calmly and meekly replied: "I have no promises to make, your honor!" Implying that he preferred listening to the still small voice of his own conscience, in what he thought to be a religious conviction, and was ready and willing to suffer the penalty of the law, rather than surrender this conviction. Well might he feel honored in being called upon to plead guilty to a similar charge as that to which such men as his son Samuel and President George Q. Cannon were called upon to plead in the same court room, before the same judge and upon the same day. He was sentenced by Judge Sanford to fifty days' confinement in the state penitentiary and to pay a fine of \$50. Sunday, September 30th, 1888, Sunday School was held in the state penitentiary in the morning, and Church services in the afternoon, at which George Q. Cannon presided, and the preaching was done by Dr. James E. Talmage. November 5th, Bishop Alfred Solomon brought in \$43 to assist in paying Archie's fine; money which had been appropriated by the Salt Lake City police department and others to pay his fine; but his wife Caroline had already sent in the \$50 for this purpose. He was discharged and released within the fifty days' limit, less the length of time allowed him for good behavior, by reason of the Copper Act.

November 9th, 1894, Archie was doing vicarious work in the Salt Lake Temple for his dead friends and relatives. On this day he had endowments done for Samuel Lake, the Elder who was the means of converting him to the Gospel of Christ. November 13th, he was baptized for his grandfathers, Daniel Hill and John Curry; and Rebecca H. Pettit, his daughter, was baptized for their wives, her great-grandmothers. November 14th, he was endowed for his grand-

father, Daniel Hill, and Rebecca H. Pettit for his wife. November 15th, he was endowed for John Curry. November 16th, he was sealed for John Curry, and Rebecca H. Pettit for his wife. Martha E. Hill, Archie's daughter, received her endowments November 14th. Caroline G. Hill had endowments for her daughter Audrey. In this way he occupied his time, not only doing good to the living, but also doing work for the dead.

September 4th, 1899, Archie attended prayer circle in the Temple. He always attended to this duty whenever it was possible. September 8th, 1899, he wrote: "On night of 8th I had a strange dream; in spirit world, could see them." "On night of 18th of November (1899), I had a good sleep and strange dream. Was taken to J. F. Smith's by the Spirit, and administered to and felt better."

Archibald N. Hill was ordained a Patriarch April 11th, 1892, by Wilford Woodruff and Joseph F. Smith, and he gave his first blessing as such to Jane S. Hill, March 2nd, 1893. The last patriarchal blessing which I find mentioned was pronounced upon the head of Priscilla Armstrong, September 21, 1899.

The last entry in his diary, Sunday, December 2nd, 1899, was a statement to the Bishop of his tithing paid for the year 1899, his donations to the poor, and his Fast Day offerings made for this year.

The night before his death, Archie asked that the Elders be sent for. They came, prayed for and administered to him, after having anointed his head with consecrated olive oil. Immediately thereafter he felt much better, and slept for hours—a peaceful sleep. Finally he awoke and wanted to get up. He was helped to his easy chair, and sat quietly for a few moments. He then closed his eyes peacefully and went to sleep forever; i. e. till the morning of the First Resurrection Day.

A man of sterling character was he,
Was slow of action and measured in speech;
Charitable to the poor, giving freely,
Nor lacking in fair dealings with the rich.

Humble before God, modest toward mankind,
No written contract was necessary,
Because his word was as good as his bond,
And the "crook" was dealt with summarily.

Truth was his motto and God was his friend.
The Angel writing in his Book of Gold,
Should have written the name of Archibald:
"Not only one who loves his fellowman—
But one who loves the Lord as best he can."

SAMUEL HOOD HILL

Samuel Hood Hill, son of Archibald Newell Hill and Isabella Hood Hill, was born December 23rd, 1840, near Toronto, Province of Ontario, Canada, and came to Nauvoo, Illinois, with his parents, September 30th, 1842. At the time of the exodus of the Latter-day Saints from Nauvoo, in the year 1846, he hurriedly crossed over the Mississippi River into Iowa, with his parents, in the latter part of July. They continued their journey over the Indian territory, toward the home of the Pottawatomie Indians. His parents and grandparents, himself and two younger sisters, with all their provisions for the approaching winter, made this journey in two wagons, drawn by one yoke of oxen. They arrived on the western banks of the Missouri River late in the fall of 1846, built a log cabin in which these two families managed to exist during the winter. But through extreme exposure, Samuel's mother died, March 12th, 1847, leaving three little children.

About the middle of June, 1847, Samuel's father started westward with the pioneers for the Rocky Mountains, leaving Samuel with his grandparents, who moved from Winter Quarters in the spring of 1848, and settled at Honey Creek, Pottawatomie County, Iowa. There Samuel was baptized and confirmed a member of the Mormon Church. In the spring of 1851 Alexander Hill's family started westward for the Mecca of the Mormons in the Rocky Mountains, taking the lad Samuel along as their teamster. About April 22nd they left Kanesville with Capt. John G. Smith's company of 150 teams and covered wagons. En route, this company was subsequently divided into three divisions of fifty wagons each, and Alexander Hill's family (including Samuel) traveled with the second division, known as Abraham Day's company. Elizabeth A. Richards, a girl in her sixteenth year, was traveling with her grandfather and aunt to help them

on the journey. While going up Loop Fork, Samuel attempted to get on the tongue of his grandfather's wagon to ride. He missed his leap, fell behind the oxen's heels, and the front wheel of the wagon ran over and broke his leg; but the quick action of his cousin Elizabeth saved him from being crushed with the hind wheel. Upon their arrival at Salt Lake City, September 9th, 1851, they went to Mill Creek to live. In 1863 Samuel went to Europe as a missionary for the Latter-day Saints Church, and labored for three and a half years in Germany and Switzerland. He passed through England and Scotland, while on his way home, to visit with his father, who was laboring as a missionary there.

In May, 1867, he married Audrey Payne, and in the spring of 1868 they went to colonize Muddy Valley, southeastern Nevada. While there they and other colonizers suffered with extreme heat, for want of palatable water, and through raids of savage Indians. About one year after his marriage and while on this memorable "Muddy Mission," Samuel's young wife died. He returned to Salt Lake City, and in 1870 married Martha Thomas, who has borne him six children, viz: David, Archibald, Cloe T., Mary, James and Edwin. November 7th, 1879, he married Jane G. Seaman, who bore him the following children, viz: Ernest S., Ethel Jane, Jane S. and Joseph S.

For many years Mr. Hill was purchasing agent and paymaster for the Utah Central Railroad, occupying this position until this railroad was consolidated with the Oregon Short Line Railway Company in 1889. He assisted Brigham Young in completing the railroad grading contracts on the Union Pacific Railway, until it reached the Promontory in Box Elder County. In 1890 he became business manager of the Cunningham Hardware Company in Salt Lake City. Mr. Hill was a Republican. In the winter of 1895-6 he served as member of the Constitutional Convention for drafting a constitution for Utah, and making petition to the Federal Government for admission to the United States. He was a counselor in the bishopric of the Fourteenth Ward, Salt Lake City, for several years. He was an Indian War Veteran, and rendered the pioneers valuable service in protecting their personal property from the ravages of the Indians, and guarding their persons from the scalping-knives and tomahawks of these savage marauders. In the fall of 1857, Samuel Hill enlisted in the Utah Militia, and was ordered to Echo Canyon to assist in intercepting the Buchanan army and preventing its approach. He was one of the forty-



HANNAH HILL ROMNEY

three men, under command of Major Lot Smith, who were ordered to Green River, to "turn back" the Government supply trains, and in the early morning of October 6th, disarmed the teamsters of three trains, numbering seventy-five wagons, and hazardingly and without fear of death set fire to these supply trains and victoriously rode away, leaving all in ruins. Cousin Samuel died February 10th, 1903, and lies buried in Salt Lake City cemetery.

HANNAH HILL ROMNEY

Hannah Hill Romney, daughter of Archibald Newel Hill and Isabella Hood Hill, was born July 9th, 1842, Township of Tosoronto, near Toronto, Ontario, Canada. Her mother died and was buried at Winter Quarters (now Florence, Neb.), March 12th, 1847. Hannah started westward and crossed the "plains" with her Uncle Alexander and Aunt Agnes Hill in the summer of 1859, and arrived in Salt Lake City, October 15th of the same year. In 1862 she married Miles Park Romney, in Salt Lake City. In 1864 she and her husband were called as pioneers to settle St. George, Utah. She was chosen and elected president of the first Relief Society organized at St. George. Thereafter she was assistant to Minerva Snow in the presidency of the St. George Stake Relief Society, and traveled about the St. George stake, holding meetings with the different Relief Societies during and from the year 1877 to 1882. When the St. George Temple was completed and opened for ordinance work, President Brigham Young called Sister Romney to be one of the regular workers, which honor she highly appreciated.

In 1882 Sister Romney and her husband were called to assist in building and developing St. Johns, Arizona. While there she and her family endured many hardships during their nearly five years' sojourn, and during which time she was president of the Primary Association. Church President John Taylor, called her husband to go to Mexico. Accordingly, in February, 1886, Sister Romney left St. Johns, following her husband, and she with seven children (the eldest fifteen and the youngest two years old), couched in

covered wagons, drawn by teams through rain, mud and snow, on a strange road and through Indian country, ever directing their course toward Juarez, Mexico, where they arrived in the month of March, 1886. In 1887 she was made president of the first Primary Association ever organized on Mexican territory. In 1888 the townsite of Juarez was platted and located upon, and Sister Romney's family moved there in the month of August. Her family soon increased to nine, for while there, this number of children were stricken with the dreaded disease, malaria fever.

In 1889 the Romney family moved to the Sierra Madra Mountains and harvested abundant crops there. The following year they bought a farm at Casas Grandes and raised good crops during eight years, while living among the Mexicans. In 1897 the family moved on to a big farm at Dublan, equipped with all sorts of machinery, and raised horses, cows, chickens, turkeys, etc. February 26th, 1904, her husband died and was buried at Dublan. In 1912, the disrupted Mexicans raided Americans' farms, stole and drove away horses, cattle and sheep; devastated growing crops, plundered homes and consumed their goods; massacred many whites and expelled the remainder from Mexico. Sister Romney fled to Arizona, where she lived two years; she then went to Pasadena, Calif., and stayed with her son, Leo, six years. She came to Salt Lake City in 1922 and commenced performing ordinances for her dead kindred in the Salt Lake Temple, where she expects to labor while life endures. At present writing (in her 84th year) her testimony is: "I know that the Gospel of Jesus Christ, as taught by the Latter-day Saints, is true; that by abiding its laws and ordinances, and keeping the commandments of God, I shall enter back into His presence, and meet my loved ones! I have seen many prophecies fulfilled, and hope to yet live and see many more of the predictions of His holy prophets go into literal fulfillment."

The following are the issue of this marriage, all born at St. George, Utah, except Isabel and Elizabeth, who were born in Salt Lake City, and Ernest and Maggie, the former being born at St. Johns, Arizona, and the latter at Juarez, Mexico, viz: Isabel, born March 2nd, 1863; married W. E. Platt, January 2nd, 1883; died January 29, 1919, buried at Thatcher, Ariz. Elizabeth, born December 16th, 1866; died September 16th, 1867, buried, Salt Lake City. Mary Ann, born January 31st, 1868; married Willard Farr in 1886. Miles Archibald, born November 9th, 1869; married Frances

Turley, September, 1889. Gaskell, born September 22nd, 1871; married Anna Pratt. George Samuel, born November 12th, 1874; married Artemicia Redd, November, 1893. Ernest Van, born October 11th, 1877; married Dora Jackson, October 15th, 1893. Maggie, born April 25th, 1880; married George C. Neagle, in July, 1901; died October 25th, 1903, buried at Ohaco, Senora, Mexico. Eugene, born September 16th, 1883; married Ethel Call, in October, 1905. Leo, born April 11th, 1887; married Agnes Layton, April 11th, 1912.

REBECCA HILL PETTIT

Rebecca Hill Pettit, daughter of Archibald Newel Hill and Isabel Hood Hill, was born April 2nd, 1845, in Nauvoo, Hancock County, Illinois; crossed the Mississippi River into Iowa early in spring of 1846; traveled over the then wilderness of Iowa with her father and mother, her brother Samuel and sister Hannah, her grandparents Alexander and Elizabeth Hill, with two wagons drawn by one yoke of oxen, and arrived at Winter Quarters (now Florence), Neb., late in the autumn of 1846. Her mother died here March 12th, 1847. Rebecca was now cared for and lived with her Aunt Mary Bullock; spring of 1848, in care of Mary Bullock's family, she started westward for Salt Lake Valley. Many hardships were necessarily endured by this family in crossing the "trackless plains." They arrived in Salt Lake City, September 20th, 1848. She continued to live with the Bullock family until her father's marriage with Margaret Fartheringham in 1851, when she went to reside with her father in the 14th Ecclesiastical Ward. She was president of the Fifth Ward Relief Society from the 8th of December, 1894, until January, 1902; then second counselor to Annie Wells Cannon, president of the Pioneer Stake Relief Society, from April 6th, 1894, until October 27th, 1907.

Rebecca was married to Edwin Pettit, October 29th, 1864, who died April 17th, 1924. From this union fourteen children have been born in Salt Lake City, Utah, four sons and ten daughters, forty-four grandchildren and six great-grandchildren. Rebecca died September 16th, 1922. She and her husband are both buried in the Salt Lake City cemetery. Names of the fourteen children are: Mary Isabel,



REBECCA HILL PETTIT

born July 9th, 1866, married Henry Green, died April 1st, 1905, buried in Salt Lake City cemetery; Clara Hannah, born May 6th, 1868, died September 16th, 1869, and buried in Salt Lake City cemetery; Emeline, born August 31st, 1870, married Foster W. Jones; Edwin, born February 28th, 1872, married Louise Wiechert; Lillian, born August 5th, 1873, married Ben Birkinshaw; Daisy Elizabeth, born September 28th, 1875, married C. C. Cummings; Florence, born January 25th, 1877, died April 10th, 1877, buried in Salt Lake City cemetery; Nellie, born February 10th, 1878, married Thomas F. H. Morton; Fannie Rebecca, born July 9th, 1880, died January 8th, 1908, buried in Salt Lake City cemetery; Archibald Newel, born June 18th, 1882, married Genevieve Johnson; Elsie, born August 1st, 1884, married Victor R. McKnight; Jesse Raymond, born July 25th, 1886, married Phyllis Clayton; Winifred, born May 3rd, 1888, married Bertram Reeves; William Alfred, born July 27th, 1890, married Mildred Tanner.

LOUISA HILL CROSS

Louisa Hill Cross, daughter of Archibald Newel Hill and Caroline Graham Hill, was born in Salt Lake City, Utah, July 17th, 1859. During the early years of her life she attended school, taught by the daughters of President John Taylor, Annie and Sophia. She also attended the Nineteenth Ward district school. Spring of 1868, in company with her father and mother, she went to Mendon, Cache County, to live. Here she attended school, taught by Adam Craig Smyth. Books were few, among the number was Webster's "blue-backed speller." After her return to Salt Lake City in the fall of 1868, she attended the University of Deseret, held in the Council House at southwest corner of Main and South Temple streets.

In February, 1876, she went with Joseph H. Richards and family to help colonize Arizona. Leaving Salt Lake City with a horse team and covered wagon, with twelve inches of snow on the ground, she learned what it was to frontier the west and south. They and others built the town of Camp Obed, across the Little Colorado River from where Joseph City now stands, in Navajo County. Stayed here



LOUISA HILL CROSS AND NEPHI LORENZO CROSS

about six months. On her return trip she crossed the Colorado River at Lee's Ferry on her seventeenth birthday.

January 17th, 1877, Louisa Hill married Nephi Lorenzo Cross, railroad conductor, who was born September 13th, 1854, in Shepford, Oxfordshire, England. He labored as railway conductor and brakeman 45 years, and in 1924 was pensioned.

From this matrimonial union there is the following issue, viz: Archibald Lorenzo, born in Salt Lake City, August 20th, 1878. He married Hazel Wilkinson. They have the following three children: Carol, Virginia Lu and Hazel Marion. Janie Cross, born in Salt Lake City, January 22nd, 1881; died March 5th, 1890, buried in Ogden City cemetery. Daniel LeRoy Cross, born in Provo, Utah, July 11th, 1882, died September 29th, 1883, buried in Salt Lake City cemetery. Audrey Cross, born in Salt Lake City, December 10th, 1883, died March 21st, 1890, buried in Ogden City cemetery. Graham Cross, born in Salt Lake City, June 16th, 1885, married Florence Forrest. They have three children: Dorothy, Kathryn and John Forrest. Graham died November 2nd, 1918, buried in Ogden cemetery. William Cross, born in Salt Lake City, September 2nd, 1887; married Martha Green, and has four children: William, Virginia, Edress and Graham. Ruby Cross, born in Salt Lake City, August 28th, 1892. Pearl Cross, born in Ogden City, February 27th, 1897, married Edwin S. Baggs, and has two children, Spencer and Edwin Kent.

MARTHA ELLEN, AUDREY AND LEROY HILL

Martha Ellen Hill, daughter of Archibald Newel Hill and Caroline Graham, was born in Salt Lake City, Utah, October 6th, 1861. She attended a private school, taught by Mr. Priestly, and also the Nineteenth Ward district school, which was taught by Elihu Peck.

Her parents were the proprietors of a grocery store, held at the old residence of Congressman William H. Hooper, at the corner of Third North and Fifth West streets, Salt Lake City, which her father had bought from Mr. Hooper. Martha labored patiently in this store as general clerk for many years. Her father died in Salt Lake City, January



MARTHA ELLEN HILL

2nd, 1900, and her mother died June 26th, 1906. After the death of her mother, Martha lived in Salt Lake City with her brother Perley A. Hill for one year. She then went to Ogden to live with her sister Louisa H. Cross, where she stayed for fifteen years, and until the day of her death, which occurred on November 2nd, 1922. During the World War, from 1914 until November 11th, 1918, she knitted more than 100 pairs of stockings for the Red Cross Society, to be worn by the gallant soldiers at the front of the ranks. For her pains she received a reward from President Woodrow Wilson. She was loved by all who knew her for her gentility, for her humility and patience. Her remains are interred in the Salt Lake City cemetery.

Audrey Hill and Daniel LeRoy Hill were twins, the sister and brother of Martha E. Hill, the daughter and son of Archibald N. and Caroline G. Hill. They were born in Salt Lake City, Utah, Daniel, January 29th, 1874, and Audrey January 30, 1874. Daniel's life was cut short. He died July 25th, 1874, and was buried in the Salt Lake City cemetery. Audrey survived him until she was seventeen. She died January 16th, 1891, and lies interred in the Salt Lake City cemetery. Audrey was a beautiful, well-developed and genteel-mannered girl. She studied and became quite efficient as a musician.

PERLEY ALEXANDER HILL

Perley Alexander Hill, the son of Archibald Newel Hill and Caroline Graham Hill, and third vice-president of the Hill Family Organization, was born in Salt Lake City, Utah, January 22nd, 1871. He attended schools in Salt Lake City until seventeen years of age. He then entered the barber business, and continued in this occupation for twenty-eight years. March 1st, 1901, he was appointed Secretary of the State Board of Examiners for Barbers, serving as such for five years.

Being a fervent and prominent Democrat, Mr. Hill early in life engaged in politics, and in 1904 became candidate for city recorder; Democratic candidate for the State Legislature in 1906; August 1st, 1912, was appointed city sexton, serving two years; March 15th, 1916, was appointed State gardener of the Capitol grounds, serving four years



PERLEY ALEXANDER HILL
Third Vice-President, Hill Family Organization

as such. January 1st, 1921, he was appointed landscape gardener and superintendent of the Utah State Fair grounds, and made extensive improvements in laying out these grounds from plans devised by himself. He served during six months in this position, and then resigned to take the superintendency of the buildings and outlaying parks and lawns of the Salt Lake Coutry Club and golf grounds, where he is still laboring at the time of writing.

Family: November 22nd, 1889, Mr. Hill married Edith Hodges, daughter of W. A. and Emma Hodges, born December 9th, 1871. As issue from this marriage, there are five children, all born in Salt Lake City, Utah, viz: Roland P. Hill, Lynne A. Hill, J. Howard Hill, Beatrice Hill and Gordon E. Hill.

Roland P. Hill, born August 14th, 1890, married Vivian Rosenloff, September 12th, 1913, who died and was buried in the Salt Lake City cemetery, leaving two children: Merl B. Hill, born May 4th, 1915, and Roland L. Hill, born June 5th, 1918. Roland P. Hill took in second marriage Genevive Horsley, January 23rd, 1925.

Lynne A. Hill, born May 27th, 1892, married Cecelia Hannah, September 1st, 1914. One son, Lynne A. Hill, Jr., was born to them, November 25th, 1917.

J. Howard Hill, born August 20th, 1897, married Esther Johnson, September 12th, 1917. They have two children: Esther, born January 28th, 1920; Dorothy E., born January 13th, 1922.

Beatrice Hill, the only daughter of Perley A. and Edith Hill, was born May 16th, 1904, and she married Harold Nation, September 9th, 1925.

Gordon E. Hill, the youngest child, was born April 10th, 1912.

CHAPTER XVII.

ELIZABETH HILL SWAPP AND FAMILY

Elizabeth Hill Swapp, the daughter and youngest child of Alexander Hill and Elizabeth Curry Hill, was born November 17th, 1818, in Johnston, Renfrewshire, Abbey Parish, Scotland, and lived there until the spring of 1821, at which time she and her father's family set sail for North America. They landed in Montreal, Province of Quebec, Canada, and settled at Lanark, Bathurst District. Her father being a retired sailor, received some concessions from the British Government, and located on timbered land, owned by the British Crown. Spring of 1833, they moved to the Township of Tosoronto, Home District, near Toronto, located on some more Crown lands and commenced farming anew.

April 1st or 12th, 1840, she was baptized by Samuel Lake, and became a member of the Latter-day Saints Church. About the beginning of September, 1842, she together with her father and mother and all the Hill families, bade adieu to Canada, crossing into the United States and wending their way toward the village of Nauvoo, Illinois, to cast their lots with the Latter-day Saints and share in their child, Nancy, died in Pottawatomie County, and was present at the memorable meeting in Nauvoo, August 8th, 1844, when the "mantle and mouthpiece" of the martyred Prophet Joseph Smith is said to have fallen upon President Brigham Young. In the year 1845 she married William Swapp, who was born August 30th, 1820, in Montreal, Canada; was gored and killed by a mad bull near McDonald's ranch, Upper Kanab, Kane Co., Utah, July 30th, 1876, and buried at Glendale, Utah. In the spring of 1846 this couple was sealed as husband and wife in the Nauvoo Temple, with President Brigham Young officiating in the ceremony. Nancy Swapp, their first child, was born June 30th, 1846. Later in the year, when the Saints were expelled from Nauvoo, they in common with the majority of the Saints, fled into Iowa, and made their way across the prairies and through the woods to Kanessville (Council Bluffs) and Winter Quarters on the Missouri River. September 10th, 1846, their child, Nancy, died in Pottawatomie County, and was buried at the place of her death. The family settled at Honey Creek, Pottawatomie County, and commenced farming. Here, their second child, William Hill Swapp, was born June 17th, 1849.

In the spring of 1851, the Swapp family made preparations for their westward journey toward the "mecca of the Mormons" in the Rocky Mountains; and about the 22nd of April left Kaneshville with Captain John G. Smith's Company of 150 teams and covered wagons. The subject of this sketch frequently assumed the role of a man in walking and driving an ox team, and in cooking food on the camp-fire, lighted with "buffalo-chips" and other kinds of fuel. Captain Smith's company was divided into three divisions of 50 wagons each, Roswell Stevens acting as Captain of the First Division; Abraham Day, acting as Captain of the Second Division; and Luman A. Shurtliff serving as Captain of the Third Division. This company journeyed together until about the middle of June, after which time they traveled separately. Elizabeth Hill Swapp and her family were in Abraham Day's company of 50 teams. And as Sister Swapp was in a state of expectancy, her niece, Elisabeth A. Richards, whose family was with the Shurtliff company, went along with her aunt to help her during the expected sickness. When they arrived on the Platte Bottoms, Nebraska, Mrs. Swapp's third child, Archibald Hill Swapp, was born, June 25th, 1851. Alexander Hill and his wife and their grandson, Samuel Hood Hill, were also with the Abraham Day company.

The Swapp and Alexander Hill families arrived at Salt Lake City, September 9th, 1851, went to Mill Creek to live, and located on some farm land. Some time later they came to Salt Lake City to live, where their fourth and fifth children were born; James having been born May 10th, 1853, and John Adison, born May 4th, 1855. The Swapp family also made a temporary home at Springville, Utah, where their sixth child, Melvin, was born, June 28th, 1858. April 12th, 1861, we find them again dwelling at Mill Creek, where their seventh child, Alexander, was born.

Spring of 1861 the authorities of the Latter-day Saints Church called the Swapp family to go to southern Utah, and help colonize "Dixie." They located at St. George, where they endured courageously and uncomplainingly hunger and hardships peculiar to the colonization of such a dry and barren country. November 15th, 1863, their little son, Alexander, died and was buried in the St. George cemetery. In the course of three or four years, of "Carrot tops and lucern greens, they had plenty such to eat; but would rather change their diet to some buckwheat cake and meat." Spring of 1868, came another call from the authorities of the



ELIZABETH HILL SWAPP

Church. This was the memorable "Muddy Mission" call, to colonize the Muddy River in Nevada:

Where the heat was so intense in summer,
The hens must perch with their wings extended
During the whole night, or else must holler.
Where, to catch a few winks of sleep needed,
The colonizer must spring from his couch
And saturate his sheets with cold water
Several times before the dawn's approach,
And so be able to survive longer.
And where the taxes were so awful high
That they threatened to reach the very sky;
Where, also, the Indians were so bad
That it resulted in scalping their dads.

Owing to the above rhymed reasons, these colonizers of the Mormon Church were released from their labors at the "Muddy Mission" in the spring of 1871. Elizabeth Swapp and her family thereupon moved to Berryville, a little town in Long Valley, Kane County, Utah, where the family lived in tents and covered wagons until log cabins could be built. The name of this town was subsequently changed to Glendale. Sister Swapp was not only a Relief Society worker in Nauvoo, but was also a Relief Society worker at Glendale, and was chosen, elected and served as the third Relief Society president of Glendale Ecclesiastical Ward. She did a great deal of vicarious work for the dead. In the fall of 1877, while on an exploration trip through southern Utah, Arizona and New Mexico, I met Sister Swapp walking along the road side, with a horse team. She was journeying from Glendale to St. George (like the children of Israel in the time of the Saviour) to do work in the Temple for her dead kindred. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour?" (I Cor. 15, 29-30).

In the fall of 1885, in company with her sons, she went to Socorro County, New Mexico, where the town of Luna was building. She remained there about one year, and then returned to her home in Glendale. She was a midwife and nurse. She spent much of her time in visiting the sick, in caring for and nursing them. Her services were rendered without stint, and many times gratuitously. Surrounded by her kinsfolk and friends, she lived at Glendale until her

earthly career was ended, July 4th, 1891. That she was a devout Christian and faithful Latter-day Saint, all her life deeds will bear record, and of which her relatives, friends and acquaintances are living witnesses. She sought to aid the poor, administer unto the afflicted, and comfort those overburdened with sorrow. That she has fulfilled the measure of her creation in righteousness, laid up great rewards for the future, and is justly entitled to a crown of glory among the righteous ones, none of those who dwell upon the earth will doubt, nor the God of heaven disallow.

WILLIAM HILL SWAPP

William Hill Swapp, the eldest son of William Swapp and Elizabeth Hill Swapp, was born June 17th, 1849, in Pottawatomie County, Iowa. He came with his parents' family to Salt Lake City, Utah, September 9th, 1851, and settled at Mill Creek, Salt Lake County, Utah. Here he lived for about ten years. His father was called to colonize "Dixie," Southern Utah, and he settled there at St. George. While at St. George he worked under the direction of Angus M. Cannon, and though only a boy, carried the United States mail from St. George to Cedar City, Utah. In the year 1868 the family moved to the Muddy River in Nevada, to live. While living here he carried the United States mail from Fort Mohave, Nevada, to St. George, Utah, and was constantly endangered by hostile Indians.

During the winter of 1871 he and the family moved to Glendale, Kane County, Utah. Here he married Mary A. Spencer (daughter of George and Mary Ann Spencer), on the 24th day of August, 1873. While living at Glendale the following three children were born to them there, viz: Mary E., born September 26th, 1874, who married Thomas Samuel Haycock; Ida M., born November 20th, 1875, who married Arza Adams; William S. Swapp, born August 28th, 1877, who married Lettie May Young. In the winter of 1877-78 William Hill Swapp and family went to northern Arizona, but returned to Glendale, Utah, where George Franklin Swapp was born April 2nd, 1880, who married Ruby Spencer. Maude D. Swapp, born at Glendale, Utah, November 28th, 1883, married Wilford Smith Robinson.



WILLIAM HILL SWAPP

In the winter of 1885 he and his family moved to Luna, Socorro County, New Mexico. While here another son, Archibald S. Swapp, was born June 19th, 1890, who married Addie Little, and died at Kanab, Utah, May 27th, 1917, and was buried there. The family moved back to Kane County, Utah, where another son, James Eugene Swapp, was born at Kanab, June 10, 1895. He married Leona Spencer. In July, 1918, James Eugene went with the Expeditionary Forces to France and served in Battery D, Field Artillery, 91st Division, and was in the battles of the Meuse and Argonne. After the signing of the Armistice, November 11th, 1918, he was sent to the Rhine in Germany, where he received his honorable discharge, and returned home May 1st, 1919. In recent years William H. Swapp has been engaged in raising live-stock and farming at Kanab, Utah, where he resides.

ARCHIBALD SWAPP

Archibald Swapp, the second son of William Swapp and Elizabeth Hill Swapp, was born June 25th, 1851, at the Platte River, Nebraska, while crossing the "plains" from Kanessville (Council Bluffs), Iowa, to Utah, with his parents. He arrived in Salt Lake City, September 9th, 1851, and settled at Mill Creek, Utah. Here he lived until 1861, when his family with many other families went to Saint George to assist in colonizing "Dixie," southern Utah. Here he endured many hardships and suffered many privations peculiar to pioneer life. In the year 1868, with the Swapp family, he went to make a home at the Muddy, now Moapa, Nevada. Here, too, he suffered many privations, and was subjected to many raids of hostile Indians.

In the winter of 1871 the Swapp family moved to Glendale, Kane County, Utah. Here Archie married Sarepta Luticia Jolley, September 24th, 1876, who was born October 13th, 1859, at Payson, Utah, and died April 3rd, 1902. She was survived by her husband until October 24th, 1912. Both are interred in Glendale graveyard. From this matrimonial union there have been ten children born, six sons and four daughters, viz: Archibald Swapp, Jr., born December 21st, 1877, at Glendale, Kane County, Utah, who married Ada May Little in March, 1900, to whom have been born ten



ARCHIBALD SWAPP

children. William Jolley Swapp, born September 2nd, 1879, at Glendale, Utah, who married Claudia Priscilla Little in October, 1907, and they have four children. Melvin Curtis Swapp, born May 29th, 1881, at Mt. Carmel, Kane County, Utah, who married Mary Jane Little, January 15th, 1913, from which union there are three children. Joseph Henry Swapp, born July 20th, 1884, at Luna, Socoro County, New Mexico; married Edith Farnsworth in October, 1908, to whom have been born six children. Emma Swapp, born May 19th, 1886, at Glendale, Utah, who married William S. Brimhall from which union there are seven children. Sarepta Luticia, born October 18th, 1888, at Glendale, Utah; she having married Warren Olsen, has given birth to five children. Dora Swapp, born December 11th, 1892, at Glendale, Utah, died and was buried there January 13th, 1893. James Lorin Swapp, born January 23rd, 1894, at Glendale, Utah, married Lettie Jones, August 1st, 1921, and to date has one son. Ella Valeer Swapp, born June 19th, 1897, died and was buried at Glendale, Utah, April 24th, 1904. Burton Swapp, the tenth child and sixth son, was born August 16th, 1899, at Glendale, Utah.

JAMES HILL SWAPP

James Hill Swapp, son of William Swapp and Elizabeth Hill Swapp, was born in Salt Lake City, Utah, May 10th, 1853. In 1861 the family was called to St. George, Utah, to assist in the colonization of southern Utah. There he, with the other members of the Swapp family, suffered bravely in enduring the hardships of early pioneer life. Many times was his life endangered by the troublesome, hostile Indians, while carrying the United States mail on a mule from Calville, on the banks of the Colorado River in Arizona, to St. George, Utah.

With his father's family, he went to the Muddy, in Nevada, in the year 1868. Among other experiences with the Indians, he was a member of Captain James Andrew's company that went to Tuba City, Arizona, in 1875, to aid Indian Agent Jacob Hamblin and a few families that the Navajo Indians had threatened with extermination by massacre. To escape the effects of Indian raids, the family was



JAMES HILL SWAPP

compelled to go to Long Valley, Utah. While here Mr. Swapp married Margaret Brinkerhoff of Glendale. The issue of this union are twelve sons and daughters, seven of whom were born at Glendale, Utah, viz: Edith, born January 27th, 1877, who married James E. Bunting; James W. Swapp, born April 19th, 1879, who married Harriet Johnson; Luvina and Lovina Swapp, twins, born November 3rd, 1882, who married Leonard B. Pugh and Randall L. Jones, respectively; John Edwin Swapp, born August 30th, 1884, who married Winnie Riggs; Elizabeth H. Swapp, born November 6th, 1886, who married Joseph L. Ford; Margaret Swapp, born May 13th, 1888, who married Alexander S. Cram; George A. Swapp, born in Sink Valley, Utah, August 10th, 1891, where the family was sojourning; he married Vera Little.

In the year 1891 the family moved to Kanab, Utah, where the four younger children were born, to-wit: Loretta Swapp, born January 24th, 1893, who married Lorin Little; Donald C. Swapp, born November 25th, 1896, who married Lola Findley; Thora Swapp, born September 1st, 1899; Viola Swapp, born September 5th, 1902, who married Vern Glasier.

The subject of this sketch was sheriff of Kane County, Utah, for twelve years, since which time he has been engaged in farming and stock-raising at Kanab, Utah. I am thoroughly convinced that James Swapp was an honorable, trustworthy man, and a good citizen. A large family survive him, and should emulate his good examples. He died January 17th, 1922, and is buried in Kanab cemetery.

JOHN ADISON SWAPP

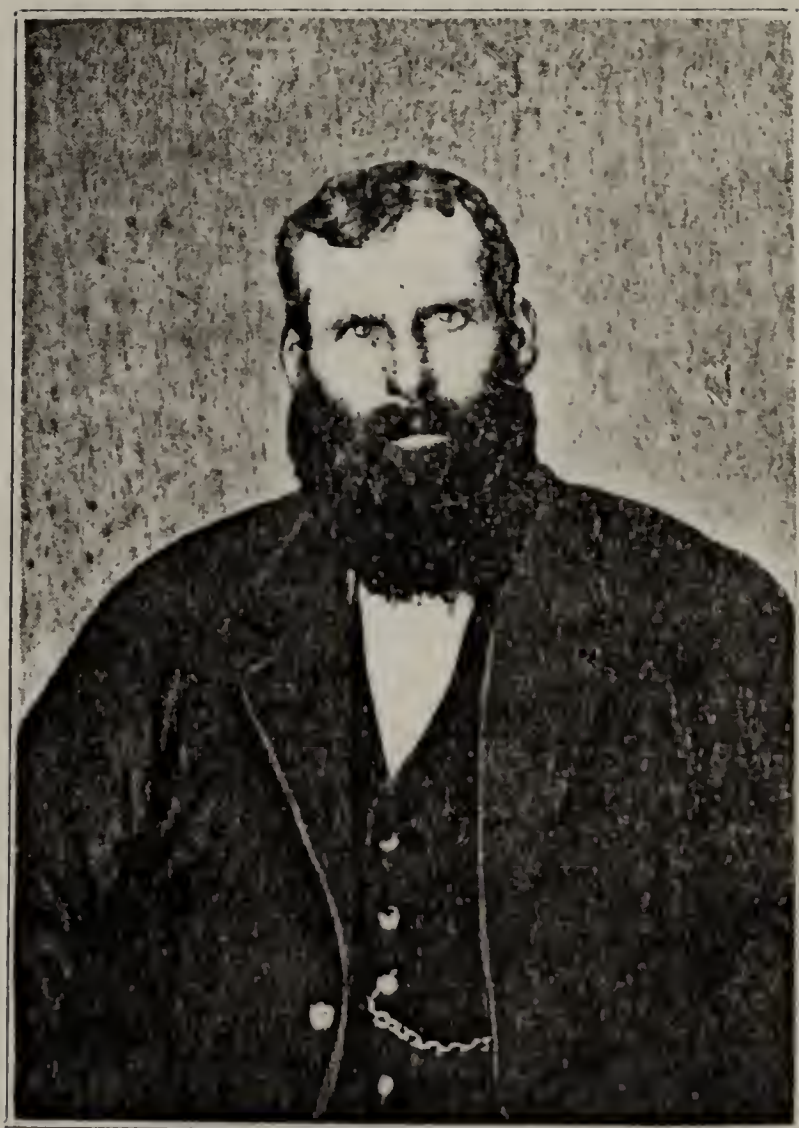
John Adison Swapp, son of William Swapp and Elizabeth Hill, was born in Salt Lake City, Utah, May 4th, 1855. With his parents he moved to St. George, Utah, in 1861. In 1868 he went with his parents to Muddy Valley, now Moapa, Nevada. When the colonizers were moving away he accompanied his parents to Glendale, Long Valley, in 1871. March 11th, 1874, he married Martha Cameron. In 1875 he hauled logs to be sawed into lumber for the St. George Temple; then ran a ranch for a few years in Kane County, Utah. Autumn of 1883 he moved to Socorro County, New Mexico, and assisted in establishing the town of Luna. Spring and summer of



JOHN ADISON SWAPP

1887 he worked in Arizona on the railroad; in the fall came to Lee's Ferry and helped run the ferry-boat. Spring of 1891 he moved to Sink Valley, Kane County, Utah, and followed ranching and freighting until 1894; then moved to Muddy Valley, where he did farming until 1897; then moved to Tropic, Garfield County, Utah, mining and freighting in 1906, moved back to Moapa Valley, continuing mining and freighting. In 1910 he was camped on Grand Gulch mountain; while there was struck with lightning; afterwards recovered sufficiently to do light work; but the last five years has been perfectly helpless. (He died July 16th, 1922, buried at Overton, Nev.).

The following children have been born to the subject of this sketch and his patient wife, who has fed him with a spoon for the last five years, viz: John William, born September 29th, 1875, at St. George, Utah; died March 26th, 1876, buried at Glendale. Alexander, born January 22nd, 1877, at St. George, Utah; married Rosetta Hatch. James Edward, born March 22nd, 1879, at Glendale, Utah; died March 30th, 1879, buried at place of birth. Jane Frances, born April 19th, 1880, at Glendale, Utah, married James William Huntsman. Nellie, born November 24th, 1883, at Sink Valley, Utah, married Isaac Elmer Losee. Joseph Benjamin, born February 22nd, 1886, at Luna, New Mexico; married Elizabeth Merrill. Martha Ann, born April 14th, 1887, at Luna; married Henry Aaron Kocher; died January 2nd, 1919, buried at Overton, Nevada. Stephen Adison, born November 11th, 1889, at Lee's Ferry, Arizona; accidentally killed at Los Vegas, September 28th, 1912, buried at Overton. Elizabeth Cornelia, born March 6th, 1892, at Kanab, Utah; married Alonzo Huntsman; died March 24th, 1922, buried at Overton. Ester Minerva, born May 18th, 1884, at Kanab, Utah; married Clifford Cochran; divorced and married George Rankir Page. Sybil Floss, born May 24th, 1898, at Kanab, Utah; married Elson Thomas Cox.



MELVIN SWAPP

MELVIN SWAPP

Melvin Swapp, the son of William Swapp and Elizabeth Hill Swapp, was born June 28th, 1858, at Springville, Utah County, Utah. With his parents he went to St. George, southern Utah, in the spring of 1861 to live. In 1868 he moved with his parents and their family to the Muddy Valley (now Moapa), Nevada. In the year 1871, together with his parents and their family, he moved to Glendale, Kane County, Utah. Here he resided for fourteen years. In the meantime his father had been gored to death by an aggravated bull. In the year 1885, in company with his mother, he went to Luna, Socoro County, New Mexico, to live. While there and on the 17th day of October, 1887, he united in the bonds of matrimony with Margaret Mortenson.

March 18th, 1898, he left his home as a missionary, destined for the Eastern States, where he labored until overtaken by sickness. On account of ill health, he was released from his missionary labors, and returned home in the month of October of the same year. At one time he was counselor to the bishop of the town of Luna; at another time was Sunday School superintendent, and at various other times held other offices at Luna.

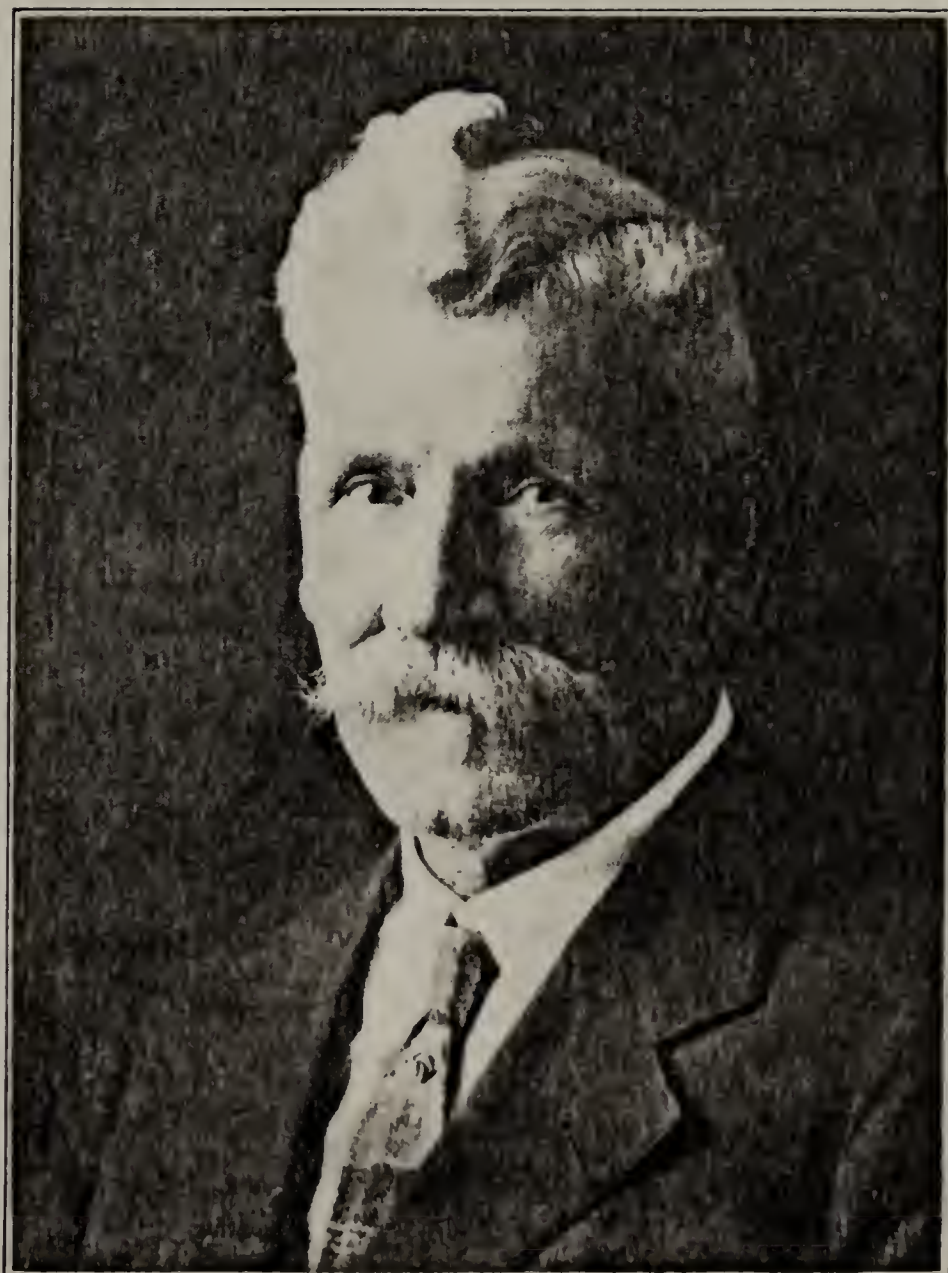
From this marriage the following named children were born at Luna, Socoro County, New Mexico, viz: James Melvin Swapp, born August 31st, 1890, and married..... William Swapp, born October 28th, 1892; died January 2nd, 1893, and was buried at Luna cemetery. Le Roy Swapp, born June 13th, 1894, and married..... Maggie Swapp, born January 19th, 1896, married..... Ben Loman Swapp, born August 11th, 1899; married..... Jesse Grant Swapp, born June 8th, 1906. Virginia Swapp, born August 25th, 1910.

ALEXANDER JOSEPH HILL

Alexander Joseph Hill, son of Wm. Hood Hill and Mary C. Sorensen, was born at Merdon, Utah, December 12th, 1860. They came to Mill Creek, Utah, in the fall of 1862. May 31st, 1883, he married Betsy Ann Bawden, daughter of Henry Bawden and Sarah F. Howard.

Mr. Hill homesteaded a farm near the town of Granger, and on June 7th, 1883, went there to live. He was baptized June 3rd, 1869, by Elder Wm. Luck, and on the same day was confirmed a member of the Latter-day Saints Church by Bishop Reuben Miller. March 26th, 1883, was ordained an Elder by Asul Fuller; January 25th, 1885, was ordained a Seventy by John T. Evans; February 16th, 1908, was ordained a High Priest by Bishop Orrin P. Miller; March 24th, 1884, was appointed First Assistant Superintendent of Granger Sunday School, and sustained as such for thirty-one years and eight months. He was a member of Granger Recreation committee for thirty-nine years; was superintendent of North Jordan canal for twenty-four years; has served as Republican chairman of Granger precinct for twenty years; has functioned in the offices of constable, justice of the peace and school trustee in this precinct for a number of terms. He was "set apart" as president of the High Priests' Quorum, Oquirrh Stake, June 3rd, 1903; June 4th, 1919, was elected First Vice-President, Hill Family Organization; January 1st, 1923, was elected a member of Granite School Board, which last three named offices he still holds.

This couple are the parents of the following named children, all born at Granger, Utah: Joseph Hill, born prematurely December 27th, 1883, and died the same day; Betsy, born prematurely October 29, 1884, died the following day; Sarah Edith, born February 13th, 1886, died September 24th, 1887, buried at Granger; Mary Ethel, born March 31st, 1887, died September 10th, 1887, buried at Granger; Samuel Forest, born July 4th, 1888, married Allie May Morris in October, 1907; Evelyn Fern, born October 21st, 1889, married Leroy Peterson October 20th, 1909; Edgar, born March 23rd, 1891, married Emily Farmer November 18th, 1911; Grover Bawden, born September 22nd, 1892, died January 18th, 1919, buried at Granger; Henry Earl, born September 19th, 1894; William D., born November 24th, 1895, married Thelma M. Carlisle, June 27th, 1923; Jacob, born November 21th, 1895,



ALEXANDER JOSEPH HILL
First Vice-President, Hill Family Organization

died December 7th, 1895, buried at Granger; John Dewey, born Jun 16th, 1898, married Edna May Hill, January 18th, 1922; Lovenia Elizabeth, born May 19th, 1900, married Clyde Sansom, February 8th, 1922; Lavell Freeloove, born March 14th, 1903, married Frederick Paschal, December 14th, 1925.

CHAPTER XVIII.

BUCHANAN ARMY

Only a few words about the Buchanan army, or the Johnston-Harney army, are necessary to give a definite understanding of the political, religious and social affairs, and the impetus for evil which this army wrought upon the people of Utah, illogically termed "Mormons"; as well as the expenses incurred and cast upon the United States, and the burlesque into which it brought our mother country. The fact that some of the brave "striplings" of the Hill families were in duty bound and necessarily compelled to take up arms, not against their mother country, but in defense of their firesides, homes and families, is sufficient apology, we deem, for writing this article and making it part of the Hill Family History.

All the blame for expediting this army to Utah against the Latter-day Saints should not be placed upon President Buchanan, nor cast upon the shoulders of his subordinates, Generals Albert Sidney Johnston and W. S. Harney, because these gentlemen were very much influenced by the personal interviews and written reports of Senators Stephen A. Douglas of Illinois and Thomas H. Benton of Missouri, and the following judges sent to Utah: Perry E. Brocchus, W. W. Drummond and Brandebury, Associate Justices Charles E. Sinclair and Stiles, Captain Van Vliet and others, including apostate Mormons; as also John Buchanan Floyd, Secretary of War, and others of whom we will hear later. In making his premature voluntary offer for President of the United States in a political speech at Springfield, Illinois, Stephen A. Douglas proclaimed Mormonism to be "The loathsome ulcer of the body politic," and held that it would be the duty of Congress to remove this ulcer with the knife. (Whitney's History of Utah, vol. 1, p. 588).

It is quite evident that it was the intention of President Buchanan and his advisers to keep the people of Utah in utter ignorance of the projected military advance against them. The soldiers were led to believe that a bona fide rebellion existed, and that the Mormons were already in arms and ready to take the field against them; and they, like "Balaam's ass," must do the bidding of their riders. The instructions of Secretary Floyd of the War Department (who later proved to be a traitor to the United States, the seeds of which treason were then being sown), to Brevet Brigadier General W. S. Harney and Colonel Albert Sidney Johnston, et al., and the preparations for making these orders effective, were conducted with the greatest of secrecy. The United States, as a whole, however, were not in favor of this military expedition, because the consensus of public opinion was against it. For this reason, as well as others, it is a misnomer to designate this expedition as the army of the United States, or the Utah army. The correct appellation should be Buchanan army, or Johnston-Harney army. To the command of General Harney this expedition was first entrusted; but as trouble arose in Kansas with the Indians, and he being regarded as a great Indian fighter, was requested to remain there. He was dubbed as the "Squaw-Killer"; and for this reason, whether justly or unjustly, we are not presuming to say, this army became known as the "Squaw-Killer's Army" among the Mormons. Colonel Albert Sidney Johnston was then assigned to the command of this army. Captain Stewart Van Vliet, assistant quartermaster of the army, was sent in advance of the troops to find forage for the animals and fuel for the soldiers. He came as far as Salt Lake City, where he sojourned for six days; had a number of talks with Governor Brigham Young and other dignitaries of the Church, and made some general observations. Leaving Salt Lake City about the middle of September, 1857, Captain Van Vliet met General Harney at Fort Leavenworth and made a verbal report of his trip to Salt Lake City, and as he understood conditions there. If he had told the truth, he could have made no evil report, as he was well received by the representative people of Salt Lake City. This report did not suit General Harney's idea of conditions, and he swore, "I am ordered there, and will winter in the Valley, or in hell!" He was not permitted to winter in Salt Lake Valley during 1857-58. He may, however, have had the alternative of "wintering in hell" with the Indians in the Territory of Kansas. We quote

from Bancroft, (Bancroft's History of Utah, p. 512): " 'I am ordered there, and shall winter in the Valley or in hell!' exclaimed General Harney, who had now joined the expedition, when Van Vliet, on his way to Washington, reported the condition of affairs among the Mormons. With such prospects before them, it was probably fortunate for the army that the command changed hands early in the campaign.

* * * Col. Albert Sidney Johnston, then at Fort Leavenworth, being appointed his successor, and Col. Alexander, the senior officer, meanwhile assuming command."

All of the events hereinbefore mentioned transpired during the summer of 1857. The Latter-day Saints, though not in the least suspecting an invasion of armed troops, not being conscious of having committed any overt or implied act to warrant it, were nevertheless informed in due time to prepare for such a military emergency in the following manner: Feramorz Little and Ephraim K. Hanks, of Salt Lake City, arrived at Independence, Mo., February 27th, 1857, and at Kansas City they learned of the military operations. They hastily returned to Fort Laramie, and on the evening of July 18th, Abraham O. Smoot, Judson Stoddard and Orin Porter Rockwell, in a light spring wagon drawn by two pairs of good horses, started for Salt Lake City, where they arrived on the evening of July 23rd, having traveled more than 500 miles in five days and three hours. At noon, July 24th, in company with Elias Smith, postmaster at Salt Lake City, they arrived at Silver Lake (now Brighton), at the head of Big Cottonwood Canyon, where they found Governor Young and many other Latter-day Saints celebrating the tenth anniversary of entering Salt Lake Valley. The Stars and Stripes were unfurled to the breeze, floating from two of the loftiest mountain peaks, and from two tall ever-green trees near the scene of diversion.

Accordingly, about the middle of August, 1857, Colonel Robert T. Burton with seventy men from the first regiment of the Nauvoo Legion, afterward joined by a company from Provo, had already been sent eastward as a corps of observation,—with instructions to follow the main emigrant trail, protect incoming Mormon trains, ascertain the number, equipment and materials of the United States troops, and report to headquarters. On the 22nd of September, 1857, Colonel Burton, accompanied by three others, encountered the vanguard of the Johnston-Harney army in the vicinity of Devil's Gate. A few days later, General Wells, in command of 1250 men, supplied with three days' rations, estab-

lished his headquarters near the head of Echo Canyon, a defile some twenty-five miles in length; and whose walls are in certain places almost within pistol shot of each other. Through this canyon, the Mormons supposed lay the path of the invading army; the only means of avoiding the gorge being by a circuitous route northward to Soda Springs, and thence by way of Bear River Valley, or the Wind River Mountains. On the western side of Echo Canyon, dams and ditches were constructed, by means of which the road could be submerged to a depth of several feet; at the eastern side stones were collected in heaps, and boulders loosened from the overhanging rocks, so that a single leverage would hurl them down onto the passing troops; and parapets were built as a protection for the sharpshooters.

September 15th, 1857, Governor Young issued a proclamation, proclaiming martial law throughout Utah Territory, and forbidding any armed troops to enter the territory. This proclamation together with letters and orders were immediately forwarded to General Wells at his headquarters, to be delivered to Colonel Alexander, commanding the United States troops at Fort Bridger. This parcel contained two copies of the Organic Act of Utah, the Laws of Utah, the proclamation forbidding the entrance of armed forces into Utah Territory, and a dispatch from Governor Young. Colonel Alexander was ordered to withdraw his forces by the same route that he had entered. Should he desire to remain in the neighborhood until spring, he must surrender his arms and ammunition to the Utah Territorial Quartermaster-General, in which case he would be supplied with provisions, and would not be molested. Colonel Alexander returned his reply in due time and order, in which he addressed Brigham Young as Governor of Utah; stated that he would submit the orders to the commanding officer, Colonel Johnston, immediately upon his arrival; that meanwhile the troops were there by order of President Buchanan; and that their future movements and operations would depend upon orders issued by competent military authority.

Upon receiving this reply from Colonel Alexander, General Wells determined to open the campaign at once, a plan of which had previously been arranged, in Salt Lake City. Major Lot Smith had hitherto conveyed the dispatches to and from the enemy's camp. Major Smith was invited to dine with General Wells. While dining he was asked by the General, "Can you take about forty men" (the only available force at Cache Cave, where Wells was then en-

camped), and "pass in the rear of the foe, turn back or burn the supply trains, still on the road?" "I think I can do anything you ask me to do," replied Lot Smith confidently. Next evening the Major started out with forty-three men. Riding all night at the head of his detachment, Smith came in sight of a westward-bound government train on the morning of October 3rd, 1857. He ordered the drivers to "turn back"; which they did, but when out of sight, wheeled right-about-face. During the day a party of troops passed, and relieving the wagons of their freight, left them standing. Lot then started for Sandy Fork, and dispatched a few of the men, under command of Captain Haight, in another direction. He soon observed a cloud of dust in the direction of the old "Mormon Trail," and was informed by his scouts that a train of twenty-six wagons was approaching. After halting and feeding his men, he approached them at dark, while encamped at a place known as Simpson's Hollow, near the banks of Green River. There Lot and his men laid in ambush for several hours. Meanwhile he ascertained, as he relates, "That there were two trains of twenty-six wagons each"; but as a matter of fact there were three trains, with seventy-five wagons in all. It was now near midnight, and the greater part of the teamsters had retired for the night, but a few of them were still gathered around the camp-fires some of them drinking and others smoking, when suddenly armed men, mounted on steeds in endless procession (as it seemed to the soldiers) emerged from the darkness, and their leader quietly asked for the "Captain." The captain of the wagon train, Dawson by name, stepped forward and surrendering, bade his men stack their arms and group themselves on a spot pointed out by Major Smith, who dealt with the two following trains in the same manner. Then lighting two torches, the Major passed one of them to a Gentile, one of his party, dubbed "Big James," and remarked at the same time, "It is proper for the Gentiles to spoil the Gentiles." Riding from wagon to wagon, these two men set fire to the wagon sheets, which caught fire rapidly in the crisp air of this October night. "By St. Patrick! ain't it beautiful!" exclaimed "Big James"; "I never saw anything better in my life!" Meanwhile Dawson was sent to the rear of the trains to take out provisions for his captors. When all the wagons were fairly in a blaze, Major Smith and the Utah Volunteers rode away. Other tactics would, no doubt, have been adopted in the military maneuvers of the Utah Militia, but the orders from Governor Young, General

Wells, Colonel Burton and other commanders, were "Shed no blood!"

Buchanan's army was now in a pitiable condition. Winter was coming on, forage for their animals was nearly exhausted, the soldiers would be without provisions and supplies in a few months, and if the troops did not move into winter quarters within a fortnight, there would not remain enough animals alive to convey the troops and baggage hither. A council of war was called, and the place selected for winter quarters was Fort Hall, on Beaver Head Mountains, 140 miles northwest of Fort Bridger. On the 11th of October the troops commenced slowly marching, while the snow was falling heavily; and for several days they were obliged to cut their way through a dense growth of brush. Their trains were, too, of such an enormous length that the vanguard had reached its camp-ground before the rearguard had moved from its camp-ground of the preceding day. Meanwhile, detachments of the Utah Militia, under command of their agile, ubiquitous officers, hung on their flanks day and night, harassing and assailing them at their every movement. On the 13th inst., 700 of the troops' oxen were driven to Salt Lake City; but may thanks be given to the Mormons, that all of these cattle, as well as other herds which had been driven away, were promptly restored to the army officials, after the army's peaceful arrival in Salt Lake City, June 26th, 1858, under the guise of peace. When the drove of 700 oxen and again a herd of 500 oxen were driven away, Colonel Alexander mounted part of his infantry on mules, to recover these cattle; but their captors simply laughed and jeered at their pursuers, dubbing them as the "Jackass Cavalry." When the troops reached the place where Colonel Smith's detachment was expected to join the army, Colonel Alexander being very much perplexed at not finding him there with supplies, called another war council. November 4th Colonel Johnston arrived with a reinforcement of cavalry and the supply trains in charge of Colonel Smith.

The expedition was now ordered to Fort Bridger, thirty-five miles distant. On November 6th the march commenced, but on the previous night 500 of their best oxen had been driven away by the Utah Volunteer vanguard. The historian Bancroft (*Bancroft's History of Utah*, p. 519) relates: "The trains extended over six miles in length, and all day long snow and sleet fell on the retreating column. Some of the men were frost-bitten, and the exhausted animals were

goaded by their drivers until many fell dead in their traces. At sunset the troops encamped wherever they could find a particle of shelter, some under bluffs and some under willow copses. At daybreak the camp was surrounded with carcasses of frozen cattle, of which several hundred had perished during the night. At length the army arrived at Fort Bridger, to find the buildings in and around it, together with those at Fort Supply, twelve miles distant, had been burned to the ground by the Mormons; and the grain and other provisions removed or destroyed. All that remained were two enclosures, surrounded by walls of cobblestones, the largest being about 100 feet square. Meanwhile, Colonel St. George Cooke, who arrived on the 19th (Nov., 1857), by way of Fort Laramie, at the head of 500 dragoons, had fared no better than the main body, having lost nearly half of their cattle." Captain T. H. Clarke gives a statement of the supplies stored at Fort Bridger November 28th, 1857. There were 150 days' rations of flour for 2,400 men, 144 rations of tea or coffee, 217 of sugar, 222 of beans, rice, etc. (Bancroft History, p. 521).

The Johnston-Harney army now having gone into winter quarters, the Utah Militia began returning to their homes in Utah about December 1st, 1857. General Wells left Echo Canyon for Salt Lake City on December 4th and Colonel Burton left for Salt Lake City on December 5th. After their departure, Captain John R. Winder, with 50 men were left to guard Echo Canyon and its approaches. About Christmas time, Captain Winder was relieved of his services there, and Major H. S. Beatie was ordered to fill this position. Major Beatie was afterward released, and Captain Brigham Young, Jr., assumed command of the guard until the spring of 1858. Deserters, both soldiers and teamsters, from the army at Camp Scott were constantly passing down Echo Canyon during the winter, half-starved and nearly frozen, before they could reach the settlements in Utah. In this way the people were kept informed of the movements of the army at Camp Scott, Fort Bridger and Black's Fork.

November 21st, 1857, Mr. A. Cumming issued a proclamation from his camp at Fort Bridger, Wyoming, in which it is stated that President Buchanan appointed him to preside over the Executive Department of the Government of Utah Territory on July 11th, 1857. Further stating that "Many treasonable acts of violence have recently been committed by lawless individuals, supposed to have been commanded by the late Executive." In closing his proclama-

tion, he writes: "In virtue of my authority as Commander-in-Chief of the Militia of this Territory, I hereby command all armed bodies of individuals by whomsoever organized, to disband and return to their respective homes. The penalty of disobedience to this command will subject the offenders to the punishment due to traitors. A. Cumming, Governor of Utah Territory." While it is true that President Buchanan had appointed Mr. Cumming Governor of Utah, yet it is equally true that at the time of issuing his alleged proclamation he had not yet taken the oath of his office, and **par consequent** was not installed in his gubernatorial chair. For this reason the people of Utah did not consider Mr. Cumming to be their lawful governor; hence paid little or no attention to his proclamation. It may, nevertheless, be urged, that on the 2nd day of December, 1857, he took an oath of office as Governor of Utah, before Judge Eckels at Eckelsville, Wyoming. Judge Eckels, however, not having taken the oath of office as Chief Justice of Utah Territory, had no authority to administer an oath to our would-be Governor of Utah. Meanwhile, pandemonium reigned in Washington. The President, the members of his Cabinet, Senators, Representatives and others began seeing for a panacea to cover the ills produced by a few of their members in sending this expedition into the western wilderness. May it be said in favor of the majority of these gentlemen, that only a few of their number were beginning to wince under the crushing goad of local, national and international criticism, and were seeking means of covering up their military blunder. They could not logically recede from this humiliating expedition without admitting their defeat; nor could they permit their soldiers to perish of hunger and cold in the recesses of the western wilderness. After many debates and much discussion, President Buchanan was authorized to call 3,000 fresh troops into service and march them to Black's Fork to reinforce the army there. Forty-five hundred wagons were to transport their supplies to the seat of war; 2,000 teamsters, wagon-masters, etc., were employed to conduct these trains; 50,000 oxen and 4,000 mules were to be purchased, which would in all cost \$5,000,000.00.

Meanwhile, the Utahns were quietly enjoying themselves as best they could, in the Vales of Deseret, and making preparations to defend its borders in the approaching spring, from the onslaughts of what they termed to be an unauthorized, unlawful, unwarranted and unholy expedition, fathered by a few unprincipled and avaricious mobocrats,

disgruntled politicians, and so-called ministers of the gospel, seeking to drive them from their homes, despoil them of their hard earned property, ravish their mothers, wives, daughters and sisters; and with their *posse comitatus* chase this peaceful, law abiding people beyond the pales of civilization, and cause them to perish from off the earth. As Governor *de facto* of Utah Territory, Brigham Young convened the legislature in December, 1857, and dilated at length upon the condition of affairs in Utah, and endeavored to justify the course and means taken in repelling the advance of the Johnston-Harney army. "Fully aware," said he, "as has been justly written, that 'patriotism does not consist in aiding government in every base or stupid act it may perform, but rather in paralyzing its power when it violates vested rights, affronts justice, and assumes undelegated authority'." The Legislature unanimously concurred in the Governor's message, his policy and acts during the prevailing and past troubles. In January, 1858, memorials were drawn up by the legislature, setting forth the prevailing conditions in Utah, and asking for constitutional rights, privileges and Statehood, which memorials were signed by the legislature and *en masse* by the citizenry.

Bancroft (History of Utah, p. 528) says: "The army was now ready to take the field at Fort Leavenworth. Three thousand additional troops had been assembled, and it was intended that the entire force should be concentrated in Utah in two divisions—one under the command of Colonel (now Brevet Brigadier-General) Johnston, and the other under Brigadier-General Harney. As elsewhere mentioned, money without stint had been voted for the expedition; subsistence having been provided for 8,000 persons, for a period of twenty months. On the 9th and 10th of June, 1858, Colonel Hoffman arrived with a detachment at Camp Scott, in charge of the supply trains, that had been parked at Fort Laramie during the winter. On the 8th, 1,500 horses and mules, with an escort of infantry and mounted riflemen had reached headquarters from New Mexico. The cattle at Henry Fork had thriven well, and from that point mules could be furnished sufficient for a train of 200 wagons. By dismounting a portion of the cavalry, horses could also be spared for the field batteries. All was in readiness, and orders were given that the army should advance. There could no longer be any doubt, if ever there were any, that the troops would make short work of the Mormon militia. But meanwhile, events had occurred, which promised a peace-

able solution of the difficulty. The spirited resistance of the Saints had called forth unfavorable comment on Buchanan's policy throughout the United States and throughout Europe. He had virtually made war upon the Territory before any declaration of war had been issued; he had sent forward an army before the cause of offense had been fully investigated; and now at this critical juncture of the nation's history, he was about to lock up in a distant and almost inaccessible region more than one-third of the nation's war material and nearly all its best troops. Even the soldiers themselves, though in cheerful mood and in excellent condition, had no heart for the approaching campaign, accepting, as they did, the commonly received opinion that it was a move on the President's chess-board. In a word, Buchanan and the Washington politicians and the Harney-Johnston army must all confess themselves beaten, before a blow was struck. The army was as powerless before the people it had come to punish as was Napoleon's at Moscow—all that remained to be done was to forgive the Mormons and let them go."

The angel of peace, in the form of Colonel Thomas L. Kane, with a message from Washington, via the Pacific Coast, arrived in Salt Lake City, February 25th, 1858. A council was called by Governor Young, which was attended by Colonel Kane and the representative citizens of the Territory. Colonel Kane explained that he was sent by the Executive of the Nation as an ambassador to lay before them the situation of the people of Utah, relative to the United States troops now upon its borders. Colonel Kane, Governor Young and the council very soon determined upon satisfactory plans to be pursued. After resting a few days in Salt Lake City, Colonel Kane was escorted through the deep snow and over the mountains. March 12th he arrived at Camp Scott and was entertained as a guest of Governor Cumming. Being introduced to Judge Eckels he showed his credentials from President Buchanan, and letters from Governor Young, authorizing him to act as mediator between the troops and the people of Utah. After passing through the Federal lines at Camp Scott, and when ready to depart for Salt Lake City, Governor Cumming and Colonel Kane were met at Federal lines by an escort of the Utah Militia on April 5th and conducted to Salt Lake City, where they arrived a week later. Cumming was everywhere acknowledged as Governor of Utah, and received with due honors. Accompanied by Colonel Kane, Governor Cumming returned to

Camp Scott about the middle of May, and reported that the people of Utah acknowledged him as their Governor, and that before long the transit of mails and passengers between the Missouri River and the Pacific coast might be resumed without fear of interruption. Colonel Kane then started for Washington to make his report to President Buchanan of the result of his mission. Through the influence of Colonel Kane, Van Vliet, et al., with the President, as well as the influence of the public press of the United States and Europe and public opinion in general against his policy with the people of the new territory, wrought upon and induced the President to stop the war; and on the 6th of April, 1858, he issued his proclamation, in which he promised "amnesty to all those who would return to the allegiance of their country." This proclamation served its purpose in ending the war,—but was the source of great offense to the Mormon people, because they did not consider themselves rebels, and claimed that they had never departed from the allegiance of their country, avowing their love for its Constitution and esteem for the Government of the United States.

President Buchanan's proclamation was entrusted to a peace commission, consisting of L. W. Powell, ex-Governor and Senator-Elect for Kentucky, and Major Ben. McCullough of Texas. They were ordered to set out at once and circulate the proclamation throughout the territory. June 7th, 1858, the Peace Commission arrived in Salt Lake City, and Governor Cumming arrived the next day. On the evening of the 10th they held a formal interview with the Presidency of the Church—Brigham Young, Heber C. Kimball and Daniel H. Wells. During the two following days conferences were held in the Council House between the Peace Commission and the Church authorities and many leading citizens. The Mormons admitted burning the army trains and stampeding their cattle, and for these acts accepted the President's pardon. All other charges they denied. After Governor Powell, Major McCullough and others had been heard from on the plan of reconciliation, Brigham Young addressed the assembly thus:

"I have listened very attentively to the Commissioners, and will say, as far as I am concerned, I thank President Buchanan for forgiving me, but I really cannot tell what I have done. I know one thing, and that is, that the people called 'Mormons' are a loyal and law-abiding people, and have ever been. Neither President Buchanan nor any one

else can contradict this statement. It is true, Lot Smith burned some wagons containing government supplies for the army. This was an overt act, and if it is for this we are to be pardoned, I accept the pardon. * * *

"What has the United States Government permitted mobs to do to us? Gentlemen, you cannot answer that question! I can, however, and so can thousands of my brethren. We have been whipped and plundered; our houses burned, our fathers, mothers, brothers, sisters and children butchered and murdered by the scores. We have been driven from our homes time and time again, but have troops ever been sent to stay or punish those mobs for their crimes? No! Have we ever received a dollar for the property we have been compelled to leave behind? Not a dollar! Let the Government treat us as we deserve, this is all we ask of them. We have always been loyal, and expect to so continue, but **hands off!** Do not send your armed mobs into our midst. If you do, we will fight you, as the Lord lives! Do not threaten us with what the United States can do, for we ask no odds of them or their troops. We have the God of Israel—the God of battles—on our side, and let me tell you, gentlemen, we fear not your armies. * * *

"Now let me say to you Peace Commissioners, we are willing those troops should come into our country, but not to stay in our city. They may pass through it, if needs be, but must not quarter less than forty miles from us. If you bring your troops here to disturb this people, you have got a bigger job than you or President Buchanan have any idea of. Before the troops reach here, this city will be in ashes, every tree and shrub will be cut to the ground, and every blade of grass that will burn shall be burned.

"Our wives and children will go to the canyons, and take shelter in the mountains, while their husbands and sons will fight you; and, as God lives, we will hunt you by night and by day, until your armies are wasted away. **NO MOB CAN LIVE IN THE HOUSES WE HAVE BUILT IN THESE MOUNTAINS.** That's the program, gentlemen, whether you like it or not. If you want war, you can have it; but if you wish peace, peace it is; we shall be glad of it."

At the close of the conference, Commissioner Powell addressed a large audience of Latter-day Saints and citizens, and expressed his gratification at the results of the conference, and stated that the army, which would arrive in the Valley in a few days, would have strict orders to molest no

peaceable persons, or property. On the same evening he sent a dispatch to General Johnston stating the result of the conference negotiations, and suggested that the general issue a proclamation to the people of Utah, and march to the Valley, at his earliest convenience. An answer was forthwith returned to Salt Lake City, in which General Johnston expressed his surprise at the uneasiness expressed by the Mormons as to their treatment by the troops, upon their arrival in Salt Lake City. The general enclosed a proclamation to the Mormon people wherein he assured them that none would be molested, but that all would be protected in person, rights and the peaceful pursuits of their vocations.

Upon a beautiful **Sabato**, June 26th, 1858, the Johnston-Harney army emerges from the mouth of Emigration Canyon and enters the Great Salt Lake Valley, with her landscape scenery rendered inexplicably majestic and serenely beautiful by the rays of the June-day sun. The soldiers looking upon the immense expanse below, view nature's mirror of salt waters, encircled by mountains and plains; not a sound to be heard, save the singing of birds and rippling of running waters. The measured sound of tramping infantry and the rumbling of artillery wagons has for the moment ceased; while the gleam of the sabers and the reflected rays of the sun from the bayonets and gun-barrels shine forth in splendor, dazzling the eyes of groups of horsemen and half-clad Indians skirting the gorges and galloping over the hills. The following day will be the "Sabbath of the Lord" and the 14th anniversary of the martyrdom of the Saints' Prophet and Patriarch, Joseph and Hyrum Smith, by a well-organized band of mobocrats at Carthage jail, Illinois. The statement of Brigham Young, made at the time of the Saints' expulsion from Nauvoo, "We will go far enough into the wilderness, so far that never again shall we come in contact with our persecutors," had thus far not been literally fulfilled. It is true, "They had journeyed some 2000 miles, subsisting at times on herbs and roots, seeking but to be left alone. After years of patient toil and self-denial, they had built up their New Zion, a city in which, whatever the faults of the denizens, there was less of gross dissipation and of lewdness than among the Gentiles. They had seen their wives and daughters coerced by a militia rabble. They had not, as yet, forgotten the days of Nauvoo and the *posse comitatus* of Governor Ford of Illinois; and now the *posse comitatus* of Gov-

ernor Cumming was debouching from the mouth of Emigration Canyon." (Bancroft's History of Utah).

The Buchanan army slowly descended the table land intervening the mouth of Emigration Canyon, a distance of five miles, entered the streets of Salt Lake City, and to the gallant soldiers' surprise found the City of the Saints almost entirely deserted by its inhabitants. The troops marched through the streets in regular order, accompanied by General Johnston; crossed the Jordan river and camped on its banks, about two miles west of the center of the city. Colonel Cooke led the rear guard; and riding through the silent streets, he bared his head—in memory of the brave men, so recently his foes, many of whom he had marshalled forth as the Mormon Battalion Volunteers against Mexico in the common cause of "Our Country, 'tis of Thee, sweet land of Liberty, of Thee we sing." Three days the army camped on the banks of the Jordan, then marched to Cedar Valley, thirty-six miles to the southward, and established Camp Floyd, in honor of the Nation's Secretary of War.

"What has become of the Mormons?" was the query throughout North America and in Europe, when the Saints' fourth exodus became known to the civilized world. The New York Times declared, "We think it would be unwise to treat Mormonism as a nuisance to be abated by a *posse comitatus*." The London Times wrote: "We are told that they have embarked for a voyage of over 500 miles of untracked desert." But as a matter of fact, they were only sojourning in Utah Valley, from forty to sixty miles to the south of Salt Lake City. Bancroft (Bancroft's History of Utah, p. 535) says: "Thirty thousand of the Mormons had left their homes in Salt Lake City and the northern settlements, taking with them all their movable effects, and leaving in the former only a score of men, with instructions to apply the torch, if it should be occupied by the troops. The outer doors were locked, and in the vacant dwellings were heaps of straw, shavings and wood, ready for the torch of destruction. In April, when (Governor) Cumming first arrived in the City, he reported that the people were already moving from the northern settlements. The roads were filled with wagons, laden with provisions and household furniture. By their sides, women and children, many of them so thinly clad that their garments barely concealed their nakedness, some being attired only in sackings, some with no covering, but a remnant of rag-carpet—and some barefooted and bleeding, tramping through the deep snow—

journeying they knew not whither,—no more than at the exodus from Nauvoo, but it was ‘the will of the Lord,’ or rather of their Prophet.” That the majority of the Saints would have followed their Prophét wheresoever he would lead them—as they had already done on three former and similar occasions, will admit of no doubt. Bancroft further says: (Bancroft’s History of Utah, p. 539): “The Utah war was an ill-advised measure on the part of the United States Government. In this as in other crises, from the time when the Latter-day Saints mustered six members, until now, when they counted nearly sixty thousand, the Mormons, hated as they were by their fellow-men, won the respect and almost the esteem of a large portion of the Gentile world. The Utah war cost several hundred lives and at least \$15,000,000.00 at a time in the Nation’s history when men and money could least be spared, and accomplished practically nothing; save that it exposed the President and his Cabinet to much well-deserved ridicule. That the Mormons had displayed contempt for Judge Drummond, who had made himself altogether contemptible; that their treatment of Judge Stiles was verging on sedition; that they inter-meddled with politics, and strove to gain political ascendancy; that they pushed forward their settlements vigorously, cannot be disputed; but there was no cause for a military expedition to uphold the authority of the Government.”

With the Johnston-Harney army came also the recently appointed officials, including Governor Cumming, Chief Justice Eckels, taking up his judicial quarters at Camp Floyd; Associated Justice Sinclair being assigned to the First Judicial District (now the Third Judicial District), including Salt Lake City; Judge Cradlebaugh presided over the southern counties. Judge Sinclair convened his court in the month of November, 1858. In his charge to the grand jury, he urged the prosecution of Brigham Young, Daniel H. Wells and other official Mormons for treason, polygamy and intimidation of the Courts. District Attorney Alexander Wilson of Iowa refused to prosecute for treason, upon the grounds that the President’s proclamation had pardoned the people. Polygamy could be disposed of in pretty much the same way. There being no law against the practice of polygamy in Utah or in the United States until 1862, when Congress declared the having of more than one wife at the same time to constitute the crime of bigamy, the grand-jury lawfully failed to return indictments on this charge. With respect

to the "intimidation of officers or the courts," which was alleged to have been done when Judge Stiles held Court in 1854, all these bills were thrown out. One case, which was for the murder of Alexander Carpenter, a non-Mormon, by Thomas H. Ferguson, another non-Mormon, his employee, on September 17th, 1859, was tried before Judge Sinclair. Judge Sinclair sentenced Mr. Ferguson to be executed on Sunday. He was the first white man ever executed by judicial sentence in Utah. Judge Sinclair is well remembered in Utah for the stupid act of sentencing a man to be hanged on the Lord's day, which is a legal holiday. He was a young man, however, and was addicted to drinking, which may account for his idiosyncrasies.

That some of the instigators of the Utah War foresaw the approaching strife between the North and the South, and seized upon this opportunity to dispatch the best of the nation's soldiery and a vast amount of her supplies into the regions of the "Far West," is evidenced by circumstantial evidence and very strong suspicions. That the Buchanan expedition was a foolish, miscalculated undertaking, in fact a gross blunder, there has never existed the shadow of a doubt; that it was founded in hatred, to eke out the vengeance of a few would-be great men and disgruntled politicians for imaginary evils of the people called Mormons, the public records will abundantly prove. Physically deformed, morally dwarfed, mentally deficient and grossly wanting in courage, the executive himself exhibited his incompetency. When waited upon by a committee of Latter-day Saints with a petition for redress of grievances and overt acts committed by the banded mobocrats, despoilers of liberty, violators of chastity and outrages against the Mormons in Missouri and Illinois, he clamfish-like replied: "Your cause is just, but I can do nothing for you." He was urged on by Thomas H. Benton of Missouri and Stephen A. Douglas of Illinois, the organized mobs of whose states had whipped with hickory gads, shot and murdered some of the Mormon men; ravished and seduced their wives and daughters, burned their homes; driven away and butchered their cattle; destroyed their growing crops and other hard-earned property. And finally, the organized mobs and militia of these respective states drove them from their borders, and forced them to take up their residence at Winter Quarters in an Indian territory. Not yet satisfied, these two men were instrumental in expelling the Saints from Winter Quarters. And now, after having been driven from pillar to post, and

having fled 1000 miles into the western wilderness where they might live in quietude, and at least be free from religious persecution, these two men and their prototypes—Capt. Van Vliet, Col. Albert Sidney Johnston, Gen. W. S. Harney, et al., not satisfied with not being able to destroy all the Mormons in Missouri, in Illinois and in the Indian territory, are now eking out their smouldering vengeance by fathering the pernicious plan of sending forth the nation's armies and supplies into the western wilderness to exterminate these people in toto from off the face of the earth.

In the month of March, 1860, General Johnston left Camp Floyd for Washington, D. C., and the Utahns hear no more of him till information arrives that he is commanding the Confederate troops. After his departure, Col. Philip St. George Cooke became commander of Camp Floyd. By Col. Cooke's order the name of Camp Floyd was changed to Fort Crittenden in February, 1861. Secretary Floyd, in whose honor this camp was named, had now fallen from his allegiance and become a traitor to his country. Pursuant to orders, the greater number of the troops left Camp Floyd in May, 1860, and marched to Arizona and New Mexico. In the spring of 1860 the Pony Express was organized in Salt Lake City, and carried mail from here to Sacramento, Calif., and back; and from Salt Lake City to St. Joseph, Mo., and back. The first mail to arrive by the Pony Express from California left Sacramento on the night of April 3rd and arrived in Salt Lake City on April 7th. The first mail carried by this express westward, left St. Joseph, Mo., on the evening of April 3rd and arrived in Salt Lake City on the evening of April 9th. At the date of writing, the United States mail comes from San Francisco to Salt Lake City, by air service in six and one-half hours, and from Kansas City, Mo., to Salt Lake City in eleven hours. The air mail racer flies from San Francisco to New York between daylight and dark in summer time. The Pony Express soon brought the startling news from Washington that the Southern States had seceded from the Northern States, and the whole Nation was in a state of nervous consternation. In July, 1861, the remainder of Buchanan's army took up their march for the seat of government, some to join the Union army, and others to take part with the Confederate troops. General Johnston chose the latter. He had falsely stigmatized the Latter-day Saints as "rebels." He was now truly a rebel, wearing a suit of grey, instead of a uniform of blue; commanding Confederate troops, in lieu of the

Union army. His imaginary star of glory was sinking with the setting sun when he entered the streets of Salt Lake City; and, alas! this star has now sunken far below the western horizon.

After all is said and done (and after excepting the rabble which followed), the Johnston-Harney army was a blessing in disguise for the brave, brawny and courageous pioneers. They were then sorely in need of food, clothing, farming implements, groceries, cattle, horses, mules, harness and wagons. When the residue of the army left Fort Crittenden in July, 1861, it left four million dollars worth of these goods and chattels, which were sold, bartered and given away for the small sum of \$100,000; and the Mormons became the beneficiaries of the last will and testament, which was written with an invisible pen at the time these troops entrained from Fort Leavenworth. We have thus far gone into the details of this episode for two reasons: First—It constitutes an essential part of Utah's history. Second—Because a number of the Hill Family striplings, all Alexander Hill's grandsons, or the husbands of his granddaughters, took an active part in this war, to-wit: Robert Brice Hill, Alexander Brice Hill, William H. Maughan, John Hill Richards, Alexander Hood Hill, William Hood Hill, John D. Park, Hugh D. Park, Alexander Hill Bullock, Daniel D. McArthur, Samuel Hood Hill, Miles P. Romney, James P. Terry, George W. Baker, Manning Rowe, Amenzo W. Baker.

CHAPTER XIX.

COLONEL PATRICK E. CONNOR'S EXPEDITION

When, by the Pony Express, the news reached the Golden State of California, that the Confederate army had made an attack on Fort Sumter in Charleston Harbor on April 12th, 1861, and that the fort had surrendered to General Beauregard on the 14th inst. (which was considered the beginning of the Civil war), Patrick E. Connor, who had been a valiant captain in the Mexican war, proffered his services in support of the Union soldiers. He was made Colonel of the Third California infantry, and immediately began recruiting his companies, with the full expectation of being sent to the scene of action of strife in the Civil war. His soldiers, too, shared in the same delusion. With the early spring of 1862, came the disparaging order that they were to entrain for Utah, for the ostensible purpose of protecting the mail routes and holding the Indians in check. Their concealed and intended mission was, however, to survive and overawe the Latter-day Saints.

In May, 1862, Colonel Connor, under command of the Third California infantry, and a part of the Second California cavalry, which were afterwards joined by a few companies of volunteers from Nevada and mustered in, numbered in all 750 or 800 men ("As I Remember Them," by C. C. Goodwin, p. 267, gives this number 850). These men were volunteers, offering their services in defense of the Federal Union, which was then being menaced and threatened with destruction at the seat of war in the Southern states, by the Confederate troops; and great was the disgust and consternation of these volunteers when it became known, that Zion—in Utah—was their destination. In July they started on their eastward march. The people of Utah were of the opinion that these volunteers in military maneuvers were destined for Utah,—but no official information had yet reached them. It was rumored that Colonel Connor intended to "steal a march on the Mormons"—as Generals Johnston and Harney had done. The volunteers continued their march until they arrived at Ruby Valley, where they encamped. September 9th, Colonel Connor arrived in Salt Lake City, and remained there for a few days, no doubt to find a suitable location for a camp. Upon returning to Ruby

Valley, he found his officers and men anxious to continue their march to the seat of war. September 24th, he yielded to their demands; forwarded a dispatch to the War Department at Washington, in which he said that his men had been in service for a year, had marched 600 miles, were well officered and thoroughly drilled; and were of no service on the mail route, as there was cavalry enough in Utah to protect it. The soldiers authorized the paymaster to withhold \$30,000.00 of their pay, then due, if the Government would only order them East to fight the traitors, for which purpose they enlisted; and if \$30,000.00 were not sufficient, they would pay their own passage from San Francisco to Panama. A correspondent of the San Francisco Bulletin, writing from Ruby Valley the same day, said "Brigham Young offers to protect the entire (Overland Mail) line with 100 men. Why we were sent here is a mystery. It could not be to keep Mormonism in order, for Brigham can thoroughly annihilate us with the 5,000 to 25,000 horsemen always at his command."

There are other reasons for condemning the marching of these volunteers to Utah. (1) The inhabitants of Utah were decidedly in favor of the Northern States in their struggle with the solid South, and were open in their denunciation of slavery. (2) Utah was furnishing volunteers to aid in the struggle of life and death. (3) Brigham Young had proffered to furnish and equip 100 men to protect the western mail lines from Indian raids. (4) It was the height of folly to establish a garrison of soldiers in a peaceful city in the west, when a revolution existed in the south and east. (5) The United States Government was being undermined by seceders, who sought to trample its Constitution under their feet. (6) All available volunteers and troops, as well as the resources of the nation were instantly necessary at the seat of war 2000 miles to the east. (7) It was not the desire of President Abraham Lincoln, the commander-in-chief of the United States army, to dispatch and station troops in Utah Territory. After his inauguration as President on March 4th, 1860, he was asked what he proposed to do with the Mormons? His answer was promptly given: "I propose leaving them alone!" "Honest Abe." And who dare say that Abraham would this gainsay?

The presence of armed troops on the borders of Utah, and marching into her territory, without the knowledge or consent of her people; and without being cognizant of having committed any acts of omission or commission, which would warrant such intrusion, certainly produced intense

excitement and consternation among her inhabitants. Connor and his troops pushed forward, and on October 17th, 1862, the main body reached Fort Crittenden, formerly Camp Floyd. It was rumored in camp that the troops would not be permitted to cross the Jordan river, and enter the capitol of the state. Their commander said: "I will cross the Jordan though all hell should yawn beneath it!" Monday morning, October 20th, the troops passed through the streets of Salt Lake City, with colors flying and bands playing strains of music. Crowds of citizens gathered on every street crossing, as they viewed with much curiosity the marching troops and rattling artillery. No hostile demonstration was manifested by the citizens; the officers and troops were accorded a reception which was becoming to the occasion. Governor Harding delivered a warm patriotic speech; and the army continued its march to the level highlands east of Salt Lake City, at the foot of the Wasatch mountains and the mouth of Red Butte canyon, where they founded Camp Douglas. Albert Phillips (Salt Lake Tribune correspondent for March, 1926) says: "The fact that the people in the east labored under the delusion, that the people of Utah were not in sympathy with the Government and were disloyal * * * resulted in the order from Edwin M. Stanton, Secretary of War, for construction of a military post at Salt Lake City to keep tab on Brigham Young and his followers; and this is why the post at Fort Douglas was founded by Gen. Patrick Connor, the site being camped upon October 20th, 1862. The post was named after Senator Stephen A. Douglas of Illinois." This camp was named in honor of Stephen A. Douglas, Judge and Senator of Illinois. His hatred of the Latter-day Saints was kindled while he was judge of his own state and the Saints were in Jackson County, Mo. When the Saints were driven from Missouri his hatred followed them into Illinois, and this hatred grew into animosity. He lost no opportunity to do them harm, when and where he could. When they fled from Illinois in 1846, his animosity still found a lurking place, pursuing them across the plains of Iowa, and thence to Winter Quarters in the Indian Territory. With the aid of Thomas H. Benton of Missouri and other prototypes, he succeeded in having them removed from Winter Quarters. This animosity, though somewhat abated, followed them 1,000 miles into the western wilderness, only to burst forth with renewed energy, when they failed to cast their votes for him in his campaign for the presidency of the United States, instead

of for Abraham Lincoln. Diminutive in stature and dwarfed in soul, Senator Douglas proved no equal match for the towering stature and magnanimous soul of Abraham Lincoln, in their presidential campaign of 1860. Douglas was a man of literary attainments, possessed much legal ability and judicial capacity, but his hatred and animosity transcended and overshadowed his finer and more noble characteristics.

In the beginning of his public career, Judge Douglas exhibited signs of friendship for the Mormon people. Whether these signs were ostensible or otherwise, he should be given credit for the good he did or tried to do; and should be censured for the good he could and should have done, but did not do. When Joseph Smith was leaving Quincy, Illinois, for Nauvoo, on June 4th, 1841, he was arrested by Sheriff King and a posse on the false charge of a writ issued by Governor Boggs of Missouri, in September, 1840. Joseph Smith obtained a writ of habeas corpus from C. A. Warren, master in chancery at Quincy. The case was set for hearing at Monmouth, Illinois, before Judge Stephen A. Douglas on June 8th, 1841. The hearing on the writ came off in due order, with a formidable array of attorneys for the prosecution. Mr. Smith was represented by Attorneys C. A. Warren and five other very able lawyers. Due very much to the merit of Attorney Warren's argument, Judge Douglas acquitted the prisoner; and he could not lawfully nor justly have done otherwise.

It is also true that Stephen A. Douglas was favorable to Joseph Smith's enterprising plan of colonizing Oregon and California, when Mr. Smith memorialized Congress and President John Tyler relative to the passage of an act (drafted by himself after being defeated in his campaign for the Presidency of the United States), providing for the protection of American citizens wishing to settle in Oregon and California, and to protect Texas against Mexico. This memorial asked for the privilege of raising 100,000 men for these purposes. Orson Hyde and Orson Pratt conveyed this memorial to Washington. April 26th, 1844, Orson Hyde reports: "We have this day had a long conversation with Judge Douglas. He is ripe for Oregon and California. He said he would resign his seat in Congress, if he could command the force that Mr. Smith could, and would be on the march for that country in a month. 'In five years,' said he, 'a noble state might be formed; and then if they would not receive us into the Union, we would have a government of our own'." The Judge's own words expose his personal in-

terests in favoring the above mentioned memorial of the Latter-day Saints. It is likewise true that Stephen A. Douglas presented a memorial signed by citizens of Utah, to the Senate of the United States, asking for the organization of the State of Deseret; but the Senate took no action on this measure until September 7th, 1850, when a bill was passed providing for the organization of Utah Territory; and two days later this bill passed the House, and was signed by President Millard Fillmore. It is not quite clear just what were Senator Douglas' apparent or ostensible reasons for favoring the passage of this Act of Congress. I have never been able to learn of any reasonable grounds why this camp, established on the eastern borders of Salt Lake City, by Col. Connor, was ever named Camp Douglas, in honor of Stephen A. Douglas, a stalwart Democrat. The majority of the Mormons are and were Republicans. This camp was established during a Republican administration and a Democratic defeat. It was generally known that Senator Douglas was no friend of the Mormons and people of Utah; and specifically known to Colonel Connor. Circumstantial evidence and strong suspicion point to the fact that Camp Douglas was established and named in defiance of and absolute disrespect of the citizens of Utah; and has hence become a stigma to her people, and that Colonel Connor was the foremost factor in naming this camp. It was a misnomer from the beginning, and still remains such; and the only effectual means of removing this stigma is to re-christen this camp, or to use Senator Douglas' own words: "It will be the duty of Congress to apply the knife and cut out this loathsome and disgusting ulcer," or remove Fort Douglas from this State.

Patrick E. Connor was born near Killarney, Kerry Co., Ireland, on St. Patrick's day, March 17th, 1820, and was named in honor of St. Patrick. He came to New York at an early age. In the year 1839 a state of war existed in Florida, and Patrick went as a volunteer. He went to Texas, and when the war broke out with Mexico in 1846, he joined a regiment of Texas volunteers, under Col. Albert Sidney Johnston. January 22nd, 1850, he was in California, and later engaged in mining at Stockton. Shortly after arriving in Utah he became interested in mining also. He excelled in mining and in fighting. Among the many encomiums of Colonel Connor's characteristics, as given by Judge C. C. Goodwin ("As I Remember Them," p. 265-6), there are some not so eulogistic. He says: "Captain Connor was a mark of especial detestation in Stockton, California." And that for

years, when he walked the streets at night, he did not know but he would be killed at any moment. And "Some men fight when they have to; some men fight when a fight comes to them; now and then a man goes out after a fight. Colonel Connor was one of the latter class." Being intensely interested in the mining business, Colonel Connor proposed making a reformation in Utah by bringing in the Gentiles to open the mines, and thus be able to outnumber the Latter-day Saints; but this plan proved a failure; as Brigham counseled the people to stick to their farms and agricultural pursuits. Being naturally endowed with a hair-brained intellect and a combative disposition, and through his intimate associations in youth with members of the Catholic Church, Colonel Connor acquired a deep-seated ignorance and intense hatred toward all members of the Protestant Church (including the Mormons). He appears to have assumed the role of a dictator in Utah, whose avowed purpose was to exterminate the Mormons; as did the Catholics in Italy seek to destroy and forever exterminate the Protestants, including those of the Vaudois faith in Piedmont, Italy.

From October 20th, 1862, the day upon which Colonel Connor entered the peaceful realms of Salt Lake City, and arrayed the California Volunteers' artillery on the East hillside within a gun-shot of Salt Lake City, with all the cannons pointed thither, until March 4th, 1865, there was not the least semblance of good feelings between Patrick E. Connor and the soldiery on the one side, and Brigham Young, the Church authorities and citizenry on the other side. On the last named date, Connor, his officers and soldiers, Church authorities, civil officers and citizens met in one common cause and one accord in celebrating the second inauguration of Abraham Lincoln as President of the United States. On this special occasion, it seemed that all were wont to meet around the convivial board. Again, when on April 15th, a pall of sorrow fell over Utah's people,—with the dispatch flashing over the wires from Washington that President Lincoln had been assassinated on the evening of April 14th, 1865, while in Ford's Theatre, by one despicable, niggardly cur, J. Wilkes Booth; and this act was committed only five days after the Confederate army, under General Lee's command, had surrendered to General Grant at Appomattox. The people from all walks in life and from all parts of Utah Territory met in solemn assemblies to mourn the departure of this great man.

In the years 1861-2-3, there was considerable trouble

between the settlers in Cache Valley and the Shoshone and Bannock Indians. The Indians would drive away the farmers' horses and cattle. They also interfered with emigrants and interrupted the mail-carriers. Summer of 1862, the Shoshone Indians captured a white boy and held him for ransom. Latter part of November, 1862, Major McGarry with a company of 60 mounted men, started in pursuit of the Indians and to capture the boy. A skirmish ensued between the soldiers and Indians, not far north of Franklin, Cache Valley. In January, 1863, Wm. Bevins, a miner, came to Salt Lake City, and made affidavit before Chief Justice Kinney to the effect that some days previously he and eight other miners on their way to the gold mines in Dakota, were attacked in the northern part of Cache Valley, some of their goods were taken away, and one of their number was killed. Also that another party of ten miners en route to Salt Lake City were attacked by the same Indians in the same locality, plundered and some of their number were killed. Upon the filing of this affidavit, warrants were issued for the arrest of three of the Indian chieftains. These warrants were placed in the hands of United States Marshal Isaac L. Gibbs, who, thinking that Indian resistance would be offered referred the matter to Colonel Connor at Camp Douglas. The writs were never served; and three days later a company of infantry and two howitzers started for Cache Valley. Sunday evening, January 25th, four companies of cavalry, under command of Colonel Connor, followed. Tuesday, January 27th, the cavalry overtook the infantry at Mendon, and camped; but the infantry immediately marched forward. January 28th, at the rising of the orb of day, I was 9 years, 2 months and 14 days old. I now see in my boyish imagination, snow-white flakes to the depth of two feet covering the old Mendon Fort and the entire Valley of Cache; the bivouac of the soldiers, with only the broad clear canopy of heaven and wagon-sheets for shelter, while the mercury hovered around 40 degrees below zero. Jesse Baker, a lad three or four years my junior had approached the scene of the old log schoolhouse (now the south-east corner of Mendon Public Square), with his ears as stiff as shingles and as white as tinted snow, in walking a distance of 100 rods to school; a few of the horsemen having found shelter in the schoolhouse, must now take up their march before the hour of nine. They rejoin the infantry at Franklin late in the afternoon and make accouterment preparations for the battle of the coming day, for at 3 o'clock of tomorrow's morn

the infantry will take its march for the scene of action twelve miles to the north; and the cavalry will set out at the hour of 4. At 6 o'clock (one hour before the dawn of day) the battle begins. The position of the Indians is considerably strengthened by nature, and they have improved it with considerable ingenuity. A narrow ravine from six to twelve feet deep, with rocky sides and about forty feet in width extends from north to south and opens onto Bear River flat. Around the edges of this ravine there is a thick, heavy growth of willows—constituting a breast-work, which gives the Indians this natural advantage. Having surrounded the Indians, and attacking simultaneously in flank and in front with a phalanx of soldiers at either end of the ravine, the troops pour in a volley of shots upon them. The Indians fight savagely and several soldiers fall dead and others are wounded at the first firing; but the Indians are now placed at a decided disadvantage. The battle lasts four hours. The escape of the Indians is cut off by the cavalry, but a considerable number flee to the banks of the Bear river. The river being frozen over, except at rapids and air-holes, they cross on the ice. Some of the braves dive into the rushing stream through the apertures in the ice—hazarding the chance of coming out through holes farther down the stream: but several are drowned in this rash attempt. These Indians, composed principally of Shoshones and some Bannocks, numbering approximately 600 souls, including 300 warriors, were practically annihilated. Among the slain were the chieftains Bear Hunter, Sagwich and Lehi. Bear Hunter (it is said) falling on the fire at which he was engaged in moulding bullets, was literally roasted. Sanpitch, one of the chiefs named in Justice Kinney's warrant of arrest, and Chief Pocatello made their escape. So, likewise, did about 50 of their warriors. Colonel Connor states that he found 224 dead bodies on the battlefield, and how many more there were killed—he did not know. Colonel Martineau's sketch of the Military History of Cache County, states that the dead, as counted by an eye-witness from Franklin, amounted to 368, besides the wounded, who afterward died; and that about 90 of the slain were women and children. (Bancroft's History of Utah, p. 632). The victors took 160 squaws and children captive. The greater number of the orphan children found homes with the residents of Franklin. 200 ponies, some provisions and supplies were also taken; and more than 70 lodges or wigwams were burned and destroyed by the army.

During the engagement, 14 soldiers were killed and 49 wounded—of whom eight died within ten days. The troops arriving at Franklin were 300 strong, but not more than 200 of this number were in the fight; the remainder being either teamsters or soldiers incapacitated for fighting purposes, with frozen limbs. Among the number who were mortally wounded was Lieutenant Darwin Chase, a relative of the Hill family, being the cousin of Manning Rowe, the husband of Elisabeth Richards. He died of his wounds February 4th, 1863, at Farmington, while on his way back to Camp Douglas. On the 6th inst. he was buried with Masonic and martial honors, in the cemetery newly laid out for the remains of these volunteers and those soldiers who should follow after them. Lieutenant Chase was formerly a Latter-day Saint; but since his conversion to the faith in Indiana, he had become lukewarm and indifferent to his church duties.

Had different tactics been pursued in this Indian campaign, it would have savored less of a massacre. These Shoshones, Bannocks and other aborigines in Utah, Idaho, as well as other parts of the United States, had no alternative but to steal, plunder or starve. The pale-face was in possession of their lands; their game was rapidly disappearing before the approach of the white man. In midwinter they were without sufficient food and were half-clad; dwelling in their wigwams, or wandering about, sleeping in the snow, with no covering, save rabbit skins or buffalo robes; trudging through the snow in their moccasins, lined with cedar bark. Ofttimes in summer, they were obliged to subsist upon a diet of reptiles, grasshoppers, crickets, roots and grass seeds. Is there no justification for theft or plunder to save humanity from death by starvation, or by freezing? When, to save his life from death by thirst, Mark Twain stole a drink from the sacred, forbidden spring, he said: "Necessity knows no law." But in the case of the Indians, it was a law of necessity! made imperative by nature. The Indian must steal, or starve and freeze! Hence it was *mal a droit* for Colonel Connor to punish these Indians with death for complying with a law of necessity, made so by a law of nature.

Brigham Young's theory was: It is better and cheaper to feed and clothe the Indian than to fight him. Could Judge Kinney's warrants of arrest not have been served? Was there no more humane manner than by shedding Indian blood? Was it necessary to surround a village of more than 70 families of men, women and children while it was yet

dark and while they were huddled together in their wigwams, and begin the extermination by slaughter? The pioneers of Utah sought to keep the good will of the red men by feeding them and teaching them the art of husbandry. George Hill, the Indian agent, and James H. Hill, the Indian missionary, labored under this plan, and the town of Washakie was established in northern Utah. James H. Hill labored in this capacity among the remnants of these Indians during 25 years. After arriving in Salt Lake City, July 24th, 1847, President Brigham Young's advice to the Latter-day Saints was always to engage in agricultural pursuits, in order to gain sustenance for themselves and for their families; to engage in manufacturing products, in building mills and factories, so that they might become a self-sustaining people. Mining for coal and iron was encouraged; because firewood and timber would necessarily become scarcer as the years rolled on, and iron was almost indispensable in the useful manufactures. But for that present time, the mining for precious metals, the love of which would fire the passions (of some people), engender avarice, promote pride and vanity, and would build up class distinctions, divide and demoralize the community, was discouraged. The reckless, turbulent and degenerate class of people, and those who desired to become wealthy on "the get-rich-quick plan," without labor, were not desirable citizens for Utah. But peaceable, industrious, law-abiding and self-sustaining people were ever encouraged to become its citizens. The majority of Utah's people had fled to the "Vales of Deseret," where they could abide in peace, in the solitudes of the Rocky Mountains, and be free from religious persecutions. A time might come, however, when they would welcome a desirable change; but in their opinions, this time had not yet arrived. Until such time should come, the Latter-day Saints should seek first the kingdom of God and its righteousness, knowledge, understanding and wisdom—the riches of eternity, which fade and fail not, and all other things shall eventually be added thereunto.

To offset this theory and practice of the Latter-day Saints, Colonel Connor, the commanding officer at Camp Douglas, desired to open and develop the gold, silver and other mines in Utah. For this purpose, he and his subordinate officers and a few apostate Mormons established a journal known as "The Union Vedette." In its first number, dated Salt Lake City, November 20th, 1863, Colonel Connor

states that "the general commanding has the strongest evidence that the mountains and canyons in Utah Territory abound in rich veins of gold, silver, copper and other metals, and for the purpose of opening up the country to a new, hardy and industrious population, deems it important that prospecting for minerals should not only be untrammelled and unrestricted, but protected by every proper means. In order that such discoveries may be early and reliably made, the general announces that miners and prospecting parties will receive the fullest protection from the military forces in this district in the pursuit of their avocations, etc. Signed Chas. H. Hempstead, Capt. C. S. and A. A. A. Genl.

July 21st, 1864, General Connor writes from Camp Douglas, Utah, to the War Department at Washington. This is a long, miserable tirade, in which there is scarcely a scintilla of truth and is not deserving of mention, because of savoring of a disgrace to the public press. Only one of the flagrant violations of truth is the following extract: (Whitney's History of Utah, Vol. II, p. 110) "As set forth in former communications, my policy in this Territory has been to invite hither a large Gentile and loyal population, sufficient and by peaceful means and through the ballot-box to overwhelm the Mormons by mere force of numbers, and thus wrest from the Church—disloyal and traitorous to the core—the absolute and tyrannical control of temporal and civil affairs, or at least a population numerous enough to put a check on the Mormon authorities, and give countenance to those who are striving to loosen the bonds with which they have been so long oppressed. With this view, I have bent every energy and means of which I was possessed, both personal and official, toward the discovery and development of the mining resources of the Territory, using without stint the soldiers of my command, whenever and wherever it could be done without detriment to the public service." P. Edw. Connor, Brig-Genl. U. S. Volunteers.

In April of 1865, the Black Hawk war broke out in Sanpete and Sevier counties. At this time Fred J. Kiesel was Indian agent in Sanpete County, and Col. O. H. Irish was Superintendent of Indian Affairs of Utah. In the latter part of May the Indians became desperate and began killing, scalping and outraging the white settlers, stampeding and driving away their cattle and horses. Indian Superintendent Irish reported this matter to Governor Doty, who immediately called upon the Commander at Camp Douglas for assistance in repelling these Indian raids and protection

for the white settlers. Governor Doty was brusksly informed by the Commandant at Camp Douglas, that "The settlers must take care of themselves"; that "the California volunteers have no other duty than to protect the Overland Mail Route." Steps were accordingly taken to muster a few companies of cavalry in the southern counties to protect the settlers. And Superintendent of Indian Affairs succeeded in making terms of peace with some of the Indian chiefs.

This is the manner in which Patrick E. Connor proposed effecting a reformation in Utah, the "Queen of the West." It appears to the writer that this was one case, pure and simple, of the sinner attempting to reform the saint; a case in which all maxims of equity are totally obliterated in two thoughts, viz: a superabundance of animated zeal, and a blinded patriotism for one's adopted country. Upon these superficial theories he proceeded either in total ignorance of or in absolute disregard for, the following equitable maxims, to-wit: He who seeks equity, must do equity. He who comes into equity, must come with clean hands. Equity is equality. Equity imputes an intention to fulfil an obligation. (Pomeroy's Equity Jurisprudence, Sec. 363). Another sort of reformation took place in the fall of 1869 and the spring of 1870. In January, 1868, the "Utah Magazine" was established in Salt Lake City in good faith as a Mormon Church organ, by Wm. S. Godbe and E. L. T. Harrison, which in 1869 became non-Mormon. October 25th, 1869, these men and Eli B. Kelsey were excommunicated from the Church for insubordination and seeking to destroy the welfare of the Church in Utah, and for pro-liberalism. Soon thereafter, T. B. H. Stenhouse and Edward W. Tullidge, the historian, Henry W. Lawrence and others were dealt with in a similar manner. The "Utah Magazine" and the "Union Vedette" were the forerunners of "liberalism" in Utah; though the birth of the "Liberal Party," which came into existence in February, 1870, is accredited to Patrick E. Connor. This reformation, like the one which had gone before, produced no more effect on the body of the Church, than would a ripple on the surface waters of the peaceful bosom of the mighty deep; and the chronic agitators of the alleged "reformation" were as soon forgotten as was the fretful wind which produced the ripple. Though the editors, business managers and promoters of the "Utah Magazine" and the "Union Vedette" cannot boast of the longevity of their journals, yet they survived during some violent struggles. They were succeeded by the Salt Lake Tribune, which

for a time adopted the policy of its predecessors; but some time after Judge C. C. Goodwin became editor-in-chief, the tone of the Tribune became very much improved. The majority of all the officials and representatives, sent to Utah by our Government, were not men of the highest ideals of manhood, nor of pure loyal patriotism; nor were they real representatives of the people, whom they came to represent; but were, for the most part, misrepresentatives. The advent of the steam railway into Utah was a great boon to the people. To a great extent, the Indians ceased their hostilities. United States mail came without interruption. People from the east and west came to see the wonders of the country and the Mormon people. They were not slow to discover that Utah and her people were the peers of any of the western states and territories. The Union Pacific Railway entered Ogden March 8th, 1869, from the east: and the Central Pacific from the west met the Union Pacific at the Promontory, Box Elder County, on May 10th, 1869.

Newton Brassfield: It is with a degree of mental reservation and sense of duty, that we dwell upon the subject of Newton Brassfield, formerly of California, and more recently of Nevada, who came to Salt Lake City in the spring of 1866, to engage in the lucrative business of freighting between Salt Lake City and Austin, Nevada. After arriving in the former city, his consorts were of the liberal irreligious population. He soon became enamored of Mrs. Mary Milam Hill, who did not affiliate with that class of people, nor was she a bad woman, yet she readily accepted his companionship. At this time she was the wife of our Uncle Archibald N. Hill, the son of Alexander Hill. She married Mr. Hill on December 25th, 1855, and later became the mother of two children by him, one daughter and one son. May 1st, 1865, her husband was called on a mission to Great Britain, to represent the interests of the Latter-day Saints Church; and was there at the time the incident occurred about which we are writing. Mr. Brassfield had been in Salt Lake City only two or three months, when he persuaded Mrs. Hill to abandon her home (having been informed that her husband was laboring as a missionary in Europe), and to form an alliance with him. Accordingly, on March 20th, 1866, they appear before Associate Justice So'omon P. McCurdy, who was kept in ignorance of the fact that Mrs. Hill's husband was then in Europe, (her maiden name Milam, clandestinely being used in the marriage ceremony) and a polyandrous marriage was performed. When these

facts became known, public opinion was everywhere rife (save with Brassfield and his consorts), and Brassfield was regarded as an adulterer; his actions being publicly and privately denounced as the actions of a criminal. After the performance of this spurious marriage, an attempt was made to take away Elder Hill's two little children, and such of his household furniture and other goods as his wife might see fit to choose. This attempt being resisted by Archie Hill's family and numberless friends, as unlawful and unjust, whereupon Brassfield, it is stated, threatened to shoot, and to break into the house containing these goods and take away the chattles claimed by his so-called wife.

On the night of April 2nd, 1866, while Mr. Brassfield (with Mrs. Hill on his arm) was about to enter his rooming-house (Rich's National Hotel, a few doors east on First South street) was shot dead by an unknown person. This person, concealed or otherwise, made good his escape, though pursued and shot at. Elias Smith, Judge of Salt Lake County Court, (still having criminal jurisdiction), instructed the grand jury to use all diligence in bringing the perpetrator of the deed to speedy justice. But he was never apprehended. There were many people who believed that some relative or dear friend of the absent husband, was responsible for the killing of the seducer of his wife; or that some personal enemy of Mr. Brassfield, well knowing that suspicion would alight upon the Hill family, or upon the Church to which they belonged, had seized this opportunity to wreak out revenge, and use the popular feeling to cloak the crime. (Whitney's History of Utah, Vol. II, p. 145). Hubert Howe Bancroft (Bancroft's History of Utah, p. 627), in his valuable history of Utah, seeking to justify Mr. Brassfield's actions in this matter, furnishes a foot note to the effect that the woman had repudiated her former marriage. For my part, I never heard of such repudiation. Be that as it may, neither party to the contract of marriage can repudiate such contract, without the aid of a court of competent jurisdiction; nor without due service of summons, either personal or by publication, none of which proceedings had been observed. Moreover, the fact that there were no lewd women, or prostitutes in Salt Lake City, (until they followed in the wake of the Johnston-Harney and Connor armies) furnishes no excuse for any man to satisfy his lust on a beautiful woman whose husband is absent from home and in the mission field, teaching the doctrines of chastity, self-denial and justice to all mankind. Without seeking to exculpate Mary Milam Hill

from blame, as she was one of the parties to the crime, yet if there is any efficacy in the unwritten law of Utah and of the United States, then Newton Brassfield received no more and no less than his actions merited in this case.

CHAPTER XX.

HISTORY OF HILL FAMILY AT MILL CREEK

We may readily understand that the history of the Hill family at this date of writing, would necessarily be very incomplete without special mention of the scattered town of Mill Creek in Salt Lake County, Utah, which is numbered among the oldest towns of the western states, ranking next in order after Salt Lake City. The Hill families have been among the first and foremost colonizers of these two places. All of the old branches of the Hill family, (unless it be Archibald N. Hill), have made their homes at Mill Creek in some recent or remote period of its history. Upon the arrival of Mary Hill Bullock and her family in Salt Lake City, September 20th, 1848, they went to Mill Creek to live, and located a farm there. Alexander Hill, Jr., and family arrived in Salt Lake City, October 15th, 1849, and after a stay in Salt Lake City for a couple of weeks, went to Mill Creek and settled on thirty acres of land; and he remained on this same farm until the day of his death. John Hill and family arrived in Salt Lake City in the latter part of September, 1850, followed the others to Mill Creek, thence to Sugar House, (where his daughter Sarah was born) and then to Salt Lake City. On September 9th, 1851, Alexander Hill and his wife, and Elizabeth Hill Swapp and her family, all followed in the wake of the van to Mill Creek. Though Alexander Hill and his wife were living in Salt Lake City, during "Christmas Time" in 1855, when his wife died; yet shortly after her death he went to live with his son Alexander at Mill Creek; and he lived there until the summer or autumn of 1860, when he went to Cache Valley to stay with his three children there. Agnes Hill Richards and family, arriving in Salt Lake City, September 22nd, 1851, also went to Mill Creek to live. Finally, Daniel Hill and his family, arriving in Salt Lake City in the autumn of 1852, went to Mill Creek

to live; and he commenced laboring as a miller in the Gardner flour mills. Mill Creek ever has been, and still is the home of not only the Hill families, but also others of the most stalwart and representative families of Utah; among whom are the Neffs, the Gardners, the Millers, the Smiths, the Parks, the Hamiltons, the Winders, the Calhoons, the Rawlins, the Lemmons, the Bawdens, etc.

In the spring of 1848, John Neff located a mill site on Mill Creek stream, near a little grove, about two miles below the mouth of Mill Creek Canyon. In July and August of the same year the mill race was dug by Mr. Binley, and the mill was ready to grind the newly-harvested wheat as soon as it was threshed. With the exception of a small chopping mill, built by Chas. Crismon at the mouth of City Creek Canyon, Neff's Mill was the first mill in Salt Lake Valley; and it ground the first flour produced in Utah. In the fall of 1848, John Neff moved his family onto his mill site, and thus became the first resident at Mill Creek. A few weeks later, Daniel Russell settled near the mouth of Mill Creek Canyon, about a mile east of Neff's flour mill, and the following spring planted an orchard and commenced farming.

In 1848 and 1849, the Gardner family (including Robert Gardner and his three sons, William, Archibald and Robert, and his daughter Margaret Sweeten Luckham and her husband, Roger Luckham, all from Canada), Reuben Miller, Alexander Hill, Jr., Wm. Casper, John Borrowman, Joseph Fielding, John Scott, Stephen Chipman, Mary Smith and family, (including John Smith, the Patriarch, and Apostle Jos. F. Smith) and others settled at various parts of Mill Creek and Big Cottonwood Creek. In the year 1848, the Gardners built a saw-mill on a stream of water near the Upper County Road (now Highland Drive), and about two miles below John Neff's grist mill and one and one-half miles northeast of the present Mill Creek Ward House. In 1849, the Gardners built a flour mill, as an adjunct to their saw mill. Mill Creek ward and this stream derive their name "Mill Creek," from the mills built on the shores of this stream of water in the years 1848 and 1849. During the winter of 1849-1850, religious services were held in Alexander Hill, Jr.'s dwelling house, or "dugout," near the banks of Big Cottonwood Creek, where it is intersected by State street. In the year 1851, the first school-houses were built in Mill Creek Ward; the one a small log building, constructed about twenty rods north and twenty rods east of the intersection of Big Cottonwood creek and State street; the other

a small adobe schoolhouse, built about two miles northeast of the former and about one-half mile south of Gardner's Grove (now Murphy's Hill, on Highland Drive). In 1853, an adobe schoolhouse was built on the east side of State (Road) street, about sixty rods east of State street on Park's Lane near the banks of Big Cottonwood creek. The present ward (house) chapel was erected in 1868; but since that time has undergone some reparations and betterments.

At the time of the "General Move" in the months of April and May, 1858, occasioned by the advent of the Johnston-Harney army, the Mill Creek Saints moved temporarily to the different towns in Utah County. The majority of them, however, returned in July and others in the fall of the same year. A short time after the return of the settlers to Mill Creek, James Gordon commenced manufacturing whiskey, and opened a distillery on the State Road, now State street, just north of that part of Mill Creek, now called Murray. This distillery served as a temptation for young people to become intemperate and loose in their morals. For refusing to cease this obnoxious, demoralizing business, James Gordon was excommunicated from the Latter-day Saints' Church on April 10th, 1859, and he continued in this nefarious business.

April 8th, 1849, Joel H. Johnson was ordained the first bishop of Mill Creek ward, with Reuben Miller and James Rawlins as his first and second counselors. At the general conference of the Church, held in Salt Lake City, April 6th, 1851, Reuben Miller was unanimously elected bishop of Mill Creek Ecclesiastical Ward. He chose as counselors James Rawlins and ——Hotchkisson. Counselor Hotchkisson departed for California later in the year 1851, and Alexander Hill, Jr., was chosen second counselor. In 1852 or 1853, James Rawlins was discontinued as first counselor, and Alexander Hill, Jr., became first counselor. Subsequent changes took place. In the spring of 1856, Alexander Hill, Jr., was called as a missionary to labor with and colonize the Indians of Salmon River in Idaho; and Robert Gardner acted as first counselor pro tem. While Missionary Hill was laboring on this Indian reservation, the town of Fort Limhi was established. While Mr. Hill was laboring there, the Indians stripped him of his clothing, turned him loose—stark naked—and for all intents and purposes determined to make of him a typical Indian. In some way, he obtained clothing later, and after laboring among them for four months returned to Mill Creek for a load of provisions and supplies. Bishop

Miller concluded that he needed Mr. Hill's services at home; so his son James H. Hill was sent back to Fort Limhi with the load of supplies and provisions. In 1859, Washington Lemmon was chosen second counselor; and this trio—Miller, Hill and Lemmon—remained intact as the bishopric of Mill Creek Ward for 23 years. On the 22nd of July, 1882, Bishop Reuben Miller died, honored and beloved by all the people over whom he had so well and faithfully presided so many years. He was born at Reading, Burks Co., Penn., September 4th, 1811; came to Utah with Orson Spencer's Company; traveled with the Second Division, under Captain William Hyde, and of which division Reuben Miller served as clerk. This division arrived in Salt Lake City, September 25th, 1849, and Reuben Miller went to Mill Creek to reside. He was appointed Selectman, or County Commissioner of Salt Lake County, March 3rd, 1852, by Elias Smith, probate judge. At the regular August election in 1852, he was elected to this office to serve for one year. At the August election of 1853, he was elected for three years, and thereafter each third year, thereby becoming his own successor for thirty years, four months and nineteen days. In the year 1835 he was baptized a member of the Mormon Church, in Illinois. He was rebaptized at Salt Lake City, October 25th, 1875, by President Geo. Q. Cannon and confirmed by President John Taylor. The majority of the Latter-day Saints of Mill Creek were rebaptized November 1st, 1877.

In the spring of the years 1855 and 1856, the grasshoppers destroyed the fields of wheat and other grains at Mill Creek. The farmers then irrigated and plowed their fields and planted their land to corn. As the corn began to grow the farmers would make bi-diurnal trips through their fields to drive the pesky, destructive insects away. And notwithstanding their crops were late, yet they reaped moderate harvests. In July, 1861, the residue of Buchanan's army took up its march for the east to participate in the Civil War between the North and the South. Vast stores of provisions and army supplies were offered for sale by the military officers and purchased by local merchants, citizens and farmers. Horses, mules, harness, wagons, bacon, flour, clothing and in fact everything which the pioneers were sorely in need of, were sold and bartered away at ridiculously low prices. It was estimated that four million dollars worth of goods were sold for \$100,000.00. The Mill Creek citizens, living so near to old Camp Floyd, took advantage

of these opportunities, and thus the Johnston-Harney army proved a blessing in disguise for the Latter-day Saints.

After Bishop Miller's death, First Counselor Hill took charge of the ecclesiastical affairs of Mill Creek Ward, until Sunday, March 30th, 1884, when President Joseph F. Smith, Apostle Brigham Young, Angus M. Cannon and Jos. E. Taylor, president and first counselor of Salt Lake Stake of Zion, and others, met with the Saints in Mill Creek Ward for the purpose of re-organizing the bishopric. On this occasion James C. Hamilton, son-in-law of Alexander Hill, Jr., was ordained a high priest and set apart as bishop of Mill Creek Ward, by President Smith. John F. Snedaker was ordained a high priest and set apart by President Cannon as first counselor, Jens Hansen was ordained a high priest and set apart as second counselor by Jos. E. Taylor. (Church Encyclopedia, Book 1, p. 297. Historical Record, Book 1, pp. 296-8). At a later date William Hood Hill became Bishop Hamilton's first counselor. Subsequent changes have taken place since. Edward M. Ryneason is now bishop of Mill Creek proper. Reuben Miller was bishop of Mill Creek for thirty-one years, three months and sixteen days. He was a member of this bishopric during thirty-three years, three months and fourteen days. Alexander Hill, Jr., was a member of the Mill Creek Ward bishopric for nearly thirty-three years. Bishop Hill was not only a churchman, but a farmer and stockraiser as well. In the fall of 1857, he established a primitive jute-mill at Mill Creek for the purpose of converting the flax fiber, which he had raised on his farm during the summer, into wearing material and clothing. As far as my information extends this was the first flax ever grown in Utah or the western region.

Within the last score of years, great changes have taken place at Mill Creek; changes in its boundaries, in its ecclesiastical and civic government; in its industries and improvements. East Mill Creek has been shorn from Mill Creek on the east; Wilford Ward has been taken from it on the northeast; Winder Ward has been cut off on the southeast; Miller Ward has been slashed from it on the northwest, and part of Murray has been severed on the southwest, leaving Mill Creek proper, which was once one of the largest wards in the State, now very small by comparison.

The Progress Company, which was organized at Murray in the summer of 1897, furnished Murray and Mill Creek with their first electric light. In the year 1921, the Progress Company sold and transferred its electric lighting system

to the Utah Power & Light Company, which continues to furnish not only Salt Lake City, Mill Creek and Murray with electric light, but also many other towns and cities.

CHAPTER XXI.

CACHE VALLEY

Having seen all the most spoken of valleys of the world, save the Valley of the Nile, the author ventures the statement that Cache Valley is the grandest, most fertile and among the most beautiful valleys of the earth. Some valleys of the Alps are, perhaps, more picturesque; but they are lacking in size and grandeur. The word "Cache" is derived from the French word "cacher"—meaning to hide away, or conceal. This valley was so named by the early mountaineers and the trappers of the Hudson Bay Company, the Rocky Mountain Fur Company and the North American Fur Company, who cached their furs, cooking and camping utensils and other valuables in this valley about the year 1825, to conceal and protect them from the stealth of the roving Indians and the ravages of wild animals, and to preserve them from the inclemency of the weather and elements of nature.

June 26th, 1847, the first company of pioneers to Utah arrived at South Pass, the dividing ridge which separates the waters flowing east and west toward the Atlantic and Pacific oceans. When at Pacific Springs, two miles west of this pass, the pioneer vanguard met Major Moses Harris, a noted scout and trapper, who had come as a guide with a party of travelers from Oregon, going east. From him the pioneers gained some information regarding the regions into which they were advancing. His report, like Capt. Fremont's, was somewhat discouraging. He spoke of the Valley of Great Salt Lake as being sandy and destitute of timber and vegetation—except sagebrush. Major Harris gave a far more favorable report of a small valley in the region of Bear River mountains, called "Cache Valley," where trappers and traders were in the habit of caching their furs and other articles of value to conceal them from the Indians and wild animals. He recommended Cache Valley as being

"a fine place for wintering cattle." According to the statement of Erastus Snow, the vanguard of the pioneers encountered another veteran mountaineer, Thomas L. Smith, surnamed "Pegleg," who lived among the Bear River mountains, near Soda Springs. He advised them to direct their course toward Cache Valley, and plant the standard of their colony in that region.

Brigham Young, the leader of the pioneers, in declaring, "This is the place!" chose Salt Lake Valley for the future home of the Latter-day Saints, and the proper place to build their temple of worship. August 9th, 1847, Colonel Jesse C. Little, with a party of men, left Salt Lake City to explore Cache Valley, and they returned on the 14th instant. They confirmed the reports of Capt. Fremont, Major Harris and Pegleg Smith that Cache Valley was "a fine place for wintering cattle," and ventured their opinions, that with irrigation it might become an excellent farming region as well. Cache Valley is now well known as the "Granary of Utah." No effort was made to colonize Cache Valley at this time. In an obituary of Joseph Baker, appearing in a Logan newspaper under date of November 2nd, 1925, it is stated that Mr. Baker died October 25th, 1925, at Mendon; that he was the son of Simon Baker, and was born August 15th, 1839, near Montrose, Lee County, Iowa. That President Brigham Young, desiring to settle Cache Valley, invited Mr. Baker's father, Simon Baker, with some other stockraisers to go to this valley and prepare to winter their stock there. On July 17th, 1855, the following persons, as pioneers, left Salt Lake City for Cache Valley, arriving there on July 20th, 1855. Bryant Stringham was captain, Simon Baker and Andrew Moffett, counselors. These, together with Joseph Baker, Brigham Young, Jr., Thomas Clayton, Thomas Naylor, Thomas Kendall and George Twist, comprised the party. They first camped near where Wellsville is now located. The following day, July 21st, Captain Stringham, Simon Baker, Young and Moffett started on horseback to explore the valley, to find the best location; and after three days' riding they selected what is known as the Church Farm. While they were exploring the valley, Joseph Baker cut and hauled a load of poles and made a calf-pen, as they had two cows and calves along with them. This was at Hawbush Springs, and was the first mark of colonization in Cache Valley. About a month later his brothers, George W. and Albert M., came into the valley with a herd of horses and cattle. They cut and put up, during the summer, about

40 tons of hay; and the following September, Mr. Baker and his brother, George W., built on the Church Farm, the first cabin in the valley.

That memorable "hard winter" of 1856 came, with snow three and one-half feet deep all over the valley, which lasted from December until April 30th. After removing all the cattle that could be driven out, Mr. Baker and eight other young men were left to feed some 120 cattle. ✓ "By April 1st we had used all our flour and bacon, and the cattle were too poor for beef." Fortunately, at that time, the prairie chickens came by the thousands to their corral to roost, and by getting up early in the morning, they could shoot all they needed before breakfast. And having one bushel of seed wheat, and half a bushel of seed peas, they had all the pea soup they cared for, so were living well when relief came in the spring.

"July 10th, 1859, Joseph Baker was married to Lucy Amelia Pack. In the spring of 1861 they went to Mendon, Cache Valley, to live; and he joined his brothers Amenzo, Albert and George W., who had settled there the preceding year. At this time the Indians were very hostile—stole their horses and cattle. His time was mostly taken up with guard duty, or chasing those who stole their stock. Being a 'minute-man,' he was on duty most of the time for three years, and until Gen. Connor came up from Fort Douglas with a detachment of soldiers and killed about 300 Indians. In the spring of 1864 the people moved out of their log fort to their town lots."

In the spring of 1855, Alexander Brice Hill and Robert Brice Hill, sons of Daniel Hill, the miller, drove a herd of range cattle into Malad Valley to pasture for the summer. During this summer these Hill brothers crossed over the mountains into Cache Valley, and finding it better located for livestock, brought their cattle over there, and camped near the present location of Mendon. They built a log cabin on the brow of the hill and made a "dug-out" in the hill, on the south side of Graveyard Hollow and just northeast of where Mendon is now located. They wintered there and Robert had his feet badly frozen in hunting and caring for their livestock. In the spring of 1856 or 1857 they located farms just east and south of their log cabin and near the northeast corner of the town of Mendon, as now located. They planted these farms with grains, and Alex B. Hill brought his young wife, Eliza J. Wimmer, daughter of Robert Wimmer, to reside there. Subsequently, she became

discontented, deserted her husband, abandoned her home, and returned to her parents at Mill Creek or Cottonwood. This house was occupied continuously except at short intervals until the spring of 1858, at the advent of the Johnston-Harney army, when the occupants fled temporarily to the south, but returned in the fall of the same year. April 10th, 1859, Robert Brice Hill married Margaret C. Gardner, and brought her and Charley Pinney, a 15 or 16-years-old lad, to live in the old home. In the spring and summer of 1859 came the great influx of pioneers to Mendon.

It is well remembered now that in my boyhood days considerable discussion arose in reference to whether Bryant Stringham's company, arriving at Hawbush Field, (about two miles southwest of Wellsville), on July 20th, 1855, and the log cabin built by Joe Baker and his brother George W., at Spring Creek on the Church Farm, about two miles southwest of Logan City, were the "first marks of colonization in Cache Valley"; or whether this was antedated by the Hill brothers in bringing in their cattle from Malad Valley, over the mountains and through Bear River canyon into Cache Valley, and building their log cabin and digging their dug-out at Mendon in the summer of 1855, and locating their farms in the spring of 1856 or 1857, and living there continuously, constituted priority. These facts remain, however, that the Hill brothers went into Cache Valley with their livestock and built their log cabin and made their dug-out at Mendon in the summer of 1855; and that their home was never abandoned, except temporarily, until the influx of pioneers into Mendon in 1859; and that the Hill brothers continued to live there for years thereafter, and thus became bona fide residents. That Bryant Stringham's company came to Cache Valley in the summer of 1855, for the purpose of wintering and ranging their livestock, only, there can be no doubt. And that when this purpose became a failure, they all abandoned the Church Farm, and two of their number, viz: George W. and Joseph Baker came to Mendon to live, the former in 1860 and the latter in 1861. The mountaineers and the trappers of prehistoric times came to Cache Valley for the purpose of exploring the Rocky Mountain region and the trapping of wild animals for their furs, and as colonization and agriculture increased, they moved out.

It may be seen, by the perusal of Wellsville's history, that on the 15th of September, 1856, six families led by Peter Maughan, entered Cache Valley over and through the mountains from Brigham City, on the southwest; and that

they established themselves as veritable colonists. It will be seen that the first semblance of a hamlet was Maughan's Fort, which consisted of eight log houses, four on either side of the street, running north and south; and that this fort has grown into a progressive, flourishing city. By reading the history of Mendon it will be seen that William Gardner and his family settled on Gardner's Creek in the fall of 1856, and that the majority of the pioneers came to Mendon in 1859.

The population, wealth and enterprise of Cache Valley have been gradually increasing for the last seventy-one years. There are now twenty-five distinct cities, towns and villages in Cache Valley, including Cache County in Utah, and Oneida County in Idaho. Cache Valley is one of the very best agricultural districts in the intermountain region. She boasts of the best horses and finest cattle in Utah, and the equal of any in the United States. Logan City, the capital, situated on the Logan river, at the base of a high mountain range on the east side of Cache Valley, is one of the most beautiful and most healthful cities in the west. Logan was first settled in the spring of 1859, and now has approximately 10,000 inhabitants. It is the seat of the State Agricultural College and the Brigham Young College and is a center of learning.

Under date of May 6th, 1926, Joel Ricks of Logan contributes a newspaper article to the Preston News, in which he states that "James H. Hill, one of the pioneers of the valley, gives us some interesting details of that first year. He says:

"On May 1st, 1859, in company with Isaac Sorensen, H. P. Larsen and Peter Sorensen, we started for Cache Valley. The four of us had one ox-team. Alexander Hill, Jr., (his father) and my brother, Alexander Hill, with a horse team joined us. We came in over the divide. When we reached Mendon we found Roger Luckham, Robert Sweeten and two girls, the daughters of Luckham; also Alfred and Charles Atkinson, and Robert Hill and wife. He had a little cabin with a dirt roof. It stood about where the old church storehouse is now. The others were camped in wagons. Later we all moved to Wellsville on account of the Indians. The men would go to Mendon in the morning and work in the fields, and return to Wellsville at night. This was continued until harvest time, in August, when we all moved to Mendon and remained.

"During May and June a number of other settlers

joined us at Mendon. If I remember correctly the first to arrive was William Findley, Ralph Forster and Henry Hughes. (The writer remembers that Hughes did not arrive until 1862.) The next to arrive was James G. Willie and family. * * * We cut out wheat with cradles, and threshed it with an old chaff piler. We took our wheat to Brigham to be made into flour. Findley, Forster and I took the first grist over.

“We came to Logan in those days by way of Wellsville. In 1862, Father Ricks put in a ferry down on the lower Logan river, and we went that way to Logan. Andrew Shumway was put in Bishop of Mendon in December or January (1859 or 1860). We held meetings in private cabins during the winter. Roger Luckham would lead the singing, and Ira Ames played the fiddle. We had no trouble with the Indians in 1859, but in the spring of 1860 we had an Indian scare, and stood guard for some time. Some stock was run off by the Indians. Thurston and Kelsey Bird built a mill between Wellsville and Mendon in 1860. The dam was built in 1860. Thurston's little girl was stolen by the Indians in 1860. (The writer has evidence to show that the Big Dam was not built till the year 1861. Robert Sweeten states, and my own memory confirms his statement, that the Mendon mill was not built before the year 1861. Records will prove that George Thurston's little girl disappeared on April 7th, 1869). * * * About the 20th of June, 1859, when the water was high, Isaac Sorensen and I, Alex. Hill, Little Alex., Robert Hill and five girls came over to Logan. We came by way of Providence, where we took dinner with Aaron DeWitt and Sister Dee. (Myrtle Merrill) Mrs. Dee, Mary Jane Jenkins, Betsy Woodward and Margaret Hill came over to Logan with us. We forded the river near the County Bridge. Water came into the wagon box. We had four horses on the wagon. We went up to the Dilleys camp, near the mill. We visited for some time and looked around, and then returned to Providence and home. There was not a house in Logan or Providence at that time, and only about twelve small cabins in Wellsville. * * We first lived in a fort capacity (at Mendon), along the street where I now live. Those who passed the first winter in Mendon were James H. and Alexander Hill, Peter Larsen, Nicholas N. Sorensen, Abraham Sorensen, James G. Willie, Ralph Forster, William Findley, Albert, George and Menzo Baker, the Richards family, Andrew Shumway, Kelsey Bird and wife Sarah, and Bradford Bird. I married Christena Sorensen,

January 7th, 1860, James G. Willie performing the ceremony.' " Mr. Hill forgets Robert Brice Hill and his wife Margaret, Roger Luckham and his two daughters, and Robert Sweeten, Alfred and Charles Atkinson and their families, and he includes in his enumeration Albert, George and Amenzo Baker, who, as far as my research extends, did not arrive until the spring of 1860.

Joel Ricks' newspaper article, under the title of "Cache Valley Pioneers," continues:

"Lorenzo Hill Hatch (which is a mistake in the name, as Bishop Hatch's name is Lorenzo Lafayette Hatch), was born January 4th, 1826, in Lincoln, Addison County, Vermont. He came to Cache Valley in 1863, and went to Franklin, Idaho. He says:

" 'We found the people living in a fort. Bishop Merrill and I were sent out to look out places for settlements. We went north and located Oxford and Weston. When we returned to Franklin we found Washakie and his band there. When we rode into town we found the place full of Indians, many of whom were drunk. One of them rode over a white woman, and Chadwick shot him. This caused trouble. It was near dark and the men were coming in from the fields, and the Indians captured them and held them as hostages. The people gathered at my house. We were all pretty badly scared. We could only muster about ten guns of all kinds. We mustered our men and placed them as near as possible to the Indians. The Indians had brought the captured men into the hollow north of town, and began to act pretty ugly, demanding that we surrender Chadwick, and making all kinds of threats of what they would do with their prisoners. Our brethren in their hands kept shouting to us to come and rescue them, but we could do nothing with so small a force against so many Indians. It was a trying time. Alex. Stalker and I went into the Indian camp and talked with them. We told them that Chadwick had got away and we couldn't find him in the night, and we tried to persuade them to wait until morning. They wanted blood. They kept us in camp until midnight, and finally agreed to wait until daylight. I had sent a messenger to Logan for help early in the evening, and by daylight Peter Maughan and the minutemen reached us. We held a council and refused to give Chadwick up. We finally agreed to pay them two beef cattle, but we wanted the hides, as hides were valuable. The men who sold the whiskey to the Indians had to pay for the cattle. The council was held under a tree, on a blanket.

The entire settlement was gathered at the little meeting-house, and my cabin. There was about 200 of them. We had no further trouble with the Indians, but kept a military organization for some time. In later years a number of these Indians came to me and I put them to work, and baptized some of them. The first settlers of Franklin were Thomas Smart and Samuel R. Parkinson. Preston Thomas was the first bishop.

“The carrying off of the little Thurston girl by the Indians created quite a stir in the valley for some time. Every effort possible was made to find her, but without avail. The mother was broken-hearted, and grieved constantly, and never while she lived here could she free herself from the dreadful uncertainty of the fate of her child. After a few years Mr. Thurston sold out and left the country, no doubt thinking that amid new scenes his wife might be able to forget her sorrow. Some years after there was a story that an old squaw had confessed that she had carried the child away, and that after a few months it fell sick and died, probably from exposure. For many months after the Thurston trouble, mothers all over the valley kept a pretty close watch of their children, especially if any Indians were known to be in the neighborhood.’”

The killing of the Indian by Fred Chadwick, as above related, was, no doubt, in the fall of the year 1863, because the farmers were threshing their grain, and the events occurred after Col. Connor's battle with the Indians, twelve miles north of Franklin on the 29th of January, 1863. My friend Wm. C. Parkinson, then a lad of about eight years of age, was an eye-witness. He relates the episode in detail as follows: Samuel R. Parkinson, his father, kept a store at his home in Franklin. An Indian went into the store. The boy's father being away from home, his mother came into the store to wait on the customer. The Indian being drunk, began to insult her. Her actions indicated that she was reaching under the counter for a gun. The stalwart thereupon bared his breast and exclaimed, “Injun no scart! White squaw no shoot!” A blacksmith, living near by was called in, who threw the Indian outdoors. In the meantime the Parkinson boy was sent for his father. The father came and they caught the Indian and chained him to a covered wagon-bed. Other Indians gathered, and the drunken Indian was put on a white horse. They rode away but had not gone far until the drunken Indian got away from the others and began trying to ride over people on the streets. He ran his

horse against a woman, knocked her down and began punching her with a stick. Fred Chadwick, who was driving the horse-power of a threshing machine near by, jumped from the machine, stripped a horse of his harness and galloped to the scene of action. He shot the Indian and rode away. He was next heard from at Muskrat, (Hooperville), Weber County, but never returned to Cache Valley to live.

The following are excerpts, taken from an article written by Joel Ricks in the latter part of April or beginning of May, 1926, for the Preston News, under the heading, "Cache Valley Pioneers." The information furnished purports to be taken from the diary of a bishop or other officer in Logan:

"July 12th, 1861, about 1500 Indians came down into town, and we collected for them and they went away very friendly. July 13th, the Indians returned and we collected 1300 pounds of flour for them. July 15th, the minutemen were called out to watch the movements of the Indians; also, the footmen were ordered to be in readiness. We paraded some. (Evidently to impress the Indians.) At this time we were troubled with horse thieves and had to be on the lookout day and night. July 24th, a meeting was held and our position discussed. With so many Indians in our neighborhood and nearly everyone in the fields and canyons and often only seven or eight men being in the city, we were advised to arrange for each of the wards to stay at home in turns and watch the city. August 31st I was called to join the minutemen's company. September 1st, we were sent with others through some of the south settlements. We went to Providence, where the Indians were camped, and were doing more or less damage by letting their horses into the grain fields.

"On September 8th, I went around my ward and gathered up a lot of watermelons, and took them to the Indian camp. September 9th, President Young, D. H. Wells, George A. Smith and others came to hold meetings with us. President Young counseled us to feed the Indians, and not to fight them. September 18th, General C. W. West and his staff came from Ogden to review the troops of the valley, and to inspect their arms, etc. They passed on to Richmond and Franklin to hold a grand military review. On September 27th, (1861), we held the first agricultural fair in the valley. October 1st, 1861, I was called to take charge of the men sent to get out timber for a hall to be 30 by 54 feet. until we could build a tabernacle. November 11th, I helped to get up a team to haul corn for the teams that were going

to Salt Lake City to haul rock for the temple. November 22nd, Bishop Preston read a letter from Brother Benson, stating that the United States had asked Utah for her quota of men for the Northern army; but that they would not force us to send them. November 29th, President Benson and West came up from Salt Lake to hold mass meetings in every settlement to elect delegates to a convention, and to send a delegation to ask Congress to admit Utah as a state.

“ ‘January 29th, 1862, Brother Maughan reported the doings of the convention at Salt Lake. February 16th, the new hall was dedicated. February 21st, Brother Benson proposed that we open the Logan canyon, and a committee was appointed for that purpose. March 1st, a council was called to consider the best plan for building the canyon road. March 2nd, President Young asked for twenty teams and twenty teamsters to go back (to Omaha) for emigrants. July 3rd, helped to build a bowery under which to hold our celebration. July 4th, we had a celebration, which began by firing guns in the morning, by a big procession and speech-making, and closing the day with a theatre, which was so crowded that it was repeated the next night. July 24th, we killed a beef and four sheep in each ward and gave the people to eat in their homes. We had a big procession etc. September 10th, a very heavy frost came through the night, which killed the vines and corn. The people had mostly finished cutting their grain. September 28th, news came at noon that Indians had stolen a band of horses from the Church Farm, owned mostly by Thatchers. The minute-men who had horses up jumped into their saddles and were soon after them.

“ ‘On October 1st, news came that the Indians were collecting at Franklin, intending to make trouble. Twenty-five men were sent to look after them. October 5th, every man who had a horse was called out to go to Franklin. We went and returned the same night. October 21st, news came to Logan that Col. Connor’s company of California volunteers had reached Salt Lake, and made camp east of the city, intending to winter there. November 23rd, some of Col. Connor’s camp came to Logan to get a white boy from the Indians that they had stolen from an emigrant train in the north some years ago. The Indians learned of their coming and took to the mountains. The soldiers chased and took one of the Indians, and afterwards took several more. They then released three of the Indians to go and get the boy, but held the other Indians as hostages. November 24th, the

Indians brought the boy into camp. November 7th, 1863, the Indians killed an emigrant north of Franklin as he was going into the valley in company with eight others to get provisions to take to the Salmon River mines. January 27th, Col. Connor came into Mendon with 450 troops on his way north to a point above Franklin to hunt the Indians. January 28th, the troops passed through Logan, a little before daylight. They traveled at night, so that the Indians could not see them on the road. January 29th, the troops passed Franklin, and went to a point just north of Bear River and surprised the Indians in their camp. A battle followed, which lasted three or four hours, with a loss to the soldiers of 15 men killed and about 40 wounded. About 200 Indians were killed, and about 150 horses taken from them. This put a quietus on the Indians'."

CHAPTER XXII.

HISTORY OF THE HILL FAMILY AT WELLSVILLE.

Wellsville, named in honor of Squire Daniel H. Wells, one of Utah's first pioneers, is "said to be" the oldest city in Cache Valley, and Mendon City, about five miles to the north of it, is "said to be" the next oldest town in this valley.

The history of Wellsville cannot be properly written without the frequent mention of members of the Alexander Hill families. They are numbered among Wellsville's very first colonists. As early as the summer of 1856, Alexander B. Hill and Robert B. Hill were at Maughan's Fort, now Wellsville. In the spring of 1859, Daniel Hill and his son Daniel B., John Hill and his son John B., came to Maughan's Fort and diligently plied their trades, the one as a miller and the other as a carpenter, in building and equipping a flour mill. The early approach of the spring of 1860 brought the families of Daniel and John. As the fall of 1860 approached, Alexander Hill himself came to live with his son John, and stayed there till the tragic death of the latter, August 30, 1863. The old gentleman then made his home with his son Daniel at Wellsville, and his daughter Agnes at Mendon.

In the month of July, 1856, President Brigham Young sent a company of six men to explore Cache Valley, with the view of colonizing this northern part of Utah territory, but it was not until September 15th, 1856, that six families with their wagons, teams, provisions and farming implements arrived in the south end of Cache Valley, and camped where Wellsville now stands. Peter Maughan, then residing in Tooele County, Utah, wrote in his diary: "On the 21st of July, 1856, I was sent by President Brigham Young to pick out a location in Cache Valley for a settlement. Brothers Zial Riggs, Geo. W. Bryan, Wm. H. Maughan, John Haight, Morgan Morgan and myself started, and made a choice of the south end of the valley for our location. At the August election I was elected representative for Tooele County. In September, 1856, I left Tooele County with my family, in company with Geo. W. Bryan, Zial Riggs, John Maughan, Wm. H. Maughan, Francis Gunnell, O. D. Thomson and their families and landed safe in Cache Valley September 15th, 1856." Mary Ann Maughan, wife of Peter Maughan, writes: "We then drove to a creek, (where Brother Bankhead's house was subsequently built), and camped; mine being the first team driven into this valley for a settlement. This was the 15th of September, 1856. We made our canvas homes as comfortable as we could, but it soon got too cold and muddy for camping out. On September 25th we had our first snow. It was very deep. In the midst of it, on the 27th, our first daughter was born. She was the first child born in Cache Valley. Our fences, wood-pile, wagon, etc., were soon covered up with drifting snow. We did not see them again till spring. We dug down to the end of a log of wood, drew it out and cut it. When that was burned we got another in the same way. We dug ditches in the snow to keep the cattle off the tops of our haystacks. It was a very cold winter."

In December, 1856, John Gardner of Mill Creek, the husband of Elizabeth Brice Hill, and son-in-law of Daniel Hill, the miller, undertook the arduous and hazardous journey over the mountain between Brigham City and Maughan's Fort. He started on horseback, traveled through the deep snow for some distance, then abandoned his horse and continued his journey, carrying his blankets. His blankets being too heavy for a fatiguing man to carry, he hung them on the branch of a tree, and proceeded onward, waist deep in the snow. About 10 o'clock at night he reached the spring in the southwest corner of Maughan's Fort, near Bankhead's

home, took a drink, but never got any farther. Bankhead's dogs were heard barking about that time. In nine days' time his body was found a block of ice, near the spring, with his arm extended high, as if to shield his face. The magpies and coyotes had made a beaten bath around his body, but had never touched his flesh. His body lies buried at Gardner's Creek, midway between Wellsville and Mendon. In 1857, the colonists built a fort—called Maughan's Fort, which consisted of eight log houses, four on each side of a street, running north and south, to protect themselves from the hostilities of the savage Indians. During the winter of 1857-58, the first school was established at Wellsville, and was taught by Francis M. Gunnell. Mary Ann Maughan of Wellsville further wrote: "November 27th, 1858, snow began to fall in Cache Valley, and continued snowing until the valley was covered with snow to the depth of four feet. All communication with the outside world or the valley below was cut off. In consequence of this, the settlers had to subsist for some time on boiled wheat." On March 10th or 12th, 1858, the most of the people left Maughan's Fort for no other plausible reason than that false reports had been maliciously carried to Congress that a state of "rebellion" existed in Utah, and in consequence of which "Johnston's Army" was now on its way to the Mecca of the Mormons to exterminate the Latter-day Saints. These colonists stopped at Brigham City for a week or two. They then moved on to Pond Town (now Salem), Utah County, and to other parts of central and southern Utah. Peter Maughan's family stopped about one mile northwest of Willard City. Their crops were already planted before abandoning Maughan's Fort. They cached 1,500 bushels of grain in their homes. Francis M. Gunnell, Zial Riggs, John Reece, Thos. Obray, Robert B. Hill and Alexander B. Hill returned to Cache Valley on July 24th, 1858, and found that all the grain which the settlers left in their houses had been stolen and taken away by the Indians, but their crops were growing spontaneously.

Returning to their homes from the "Move" in the winter of 1858 and the spring of 1859, there were some of the original Maughan's Fort settlers. Among that number were Wm. H. Maughan, John Maughan, Wm. Gardner, Francis M. Gunnell, Zial Riggs and Alexander B. Hill. Daniel and John Hill also arrived from Mill Creek in the spring of 1859, and commenced building a grist mill. November 13th, 1859, Apostles Orson Hyde and Ezra T. Benson visited at Maugh-

an's Fort. A meeting was held, and this little settlement was named Wellsville, in honor of Squire Daniel H. Wells. Until then Peter Maughan had been presiding officer, but on this occasion his son, Wm. H. Maughan, was appointed bishop. In October, 1863, Jas. H. Martineau, county surveyor, surveyed the town plat of Wellsville, dividing it into 10-acre blocks, with eight city lots of $1\frac{1}{4}$ acres each. The families then began building new houses, and moving onto their city lots. On January 19th, 1866, Wellsville was incorporated under the Organic Act, and became a municipality. An election was held. A mayor, city council, city marshal and justice of the peace were elected, and Wm. H. Maughan became the first mayor of Wellsville.

Deseret News Weekly of May 17th, 1871, published: "Wellsville.—We learn from Bishop Maughan and Francis Gunnell that once more Wellsville is visited with grasshoppers. This town has probably suffered more from their destructive ravages than any other in the Territory." Wellsville also suffered terribly from the ravages of grasshoppers during the years of 1867 and 1868, as well as every other city, town, hamlet and farm in Cache Valley. July 5th, 1871, Thos. Bradshaw wrote from Wellsville to the Deseret News: "The grasshoppers have done much damage, but they are gone. May they never come back." During this period of Wellsville's history there existed a company of "minutemen," which was organized in the year 1861 or 1862, consisting of the most able-bodied and most alert men of the town, who were provided with the best of horses, saddles and bridles, and equipped with the best accoutrement for military service. Their duties were to safeguard the town from Indian raids, and be ready at a minute's warning for any emergency which might arise.

May 11th, 1875, Bishop Wm. H. Maughan was set apart as a missionary to Great Britain, and returned in 1876. John Jardine was appointed as "acting bishop" during Bishop Maughan's absence. May 27th, 1875, the United Order was reorganized with thirteen directors. John Jardine was elected president, with Daniel Hill and Thos. Bradshaw as first and second vice-presidents, respectively.

March 5th, 1876, the Deseret News correspondent wrote from Wellsville: "Our United Order is progressing favorably in this settlement, creeping along slowly, but surely making headway. Our co-operative store is under control of the board of directors."

April 25th, 1900, at a special meeting held in Wellsville,

Apostles Francis M. Lyman and John W. Taylor being present, Bishop Wm. H. Maughan and his counselors, Joseph Howell and Evan Owen, were honorably released from the bishopric of Wellsville, and Evan R. Owen was sustained as Bishop of Wellsville, with William H. Darley and Samuel B. Mitton as his counselors. Wm. H. Maughan, son-in-law of Daniel Hill, the miller, and husband of Elizabeth Brice Hill, the miller's daughter, served as Bishop of Wellsville during forty years, five months and twelve days, which, with one exception, is a record-breaker in the length of time for one man to hold the office of Bishop in the Latter-day Saints' Church. Frederick Kesler, being this exception, was ordained Bishop of the Sixteenth Ward, Salt Lake City, April 7th, 1856, and presided over this ward in this capacity until the time of his death, June 12th, 1899, or forty-three years, two months and five days.

In the summer of 1909, the Utah Power & Light Company extended its lighting system to Wellsville, and thus electrified the city. In the summer of 1915, the Ogden, Logan & Idaho Railway Company extended its electric railway system through Wellsville and all the towns on the east side of Cache Valley, so that by "looping the loop" one can go by electric railway from Cache Junction on the northwest to all of the towns in Cache Valley and Preston on the northeast. In November, 1902, Joseph Howell, Bishop Maughan's son-in-law, was elected a Representative to Congress, where he served as such for four terms.

It may also be said to the honor of Daniel Hill and Joseph Howell, that they were both mayors of Wellsville for a number of official terms each.

CHAPTER XXIII.

HISTORY OF THE HILL FAMILY AT MENDON CITY.

In the spring of 1855, Alexander Brice Hill and Robert Brice Hill, the sons of Daniel Hill, the miller, (who was then working at Brigham City, Utah), drove a herd of range cattle into Malad Valley to range for the summer. During this summer these two brothers crossed over the mountain range into Cache Valley. They built a log cabin on the brow of the hill and made a dug-out in the hill, on the south side of Graveyard Hollow and just northeast of where Mendon is now located. They wintered there and Robert had his feet badly frozen. In the spring of 1856 or 1857 they located farms just east and south of their log cabin and near the northeast corner of Mendon City proper, and planted these farms with grains. Alexander B. Hill brought his young wife, Eliza J. Wimmer, daughter of Robert Wimmer, to reside there; but she becoming discontented, deserted her husband, abandoned her home, and returned to her parents at Mill Creek, or Cottonwood. This house was occupied till the "time of the move," in the spring of 1858, at the advent of the Johnston-Harney army. April 10th, 1859, Robert Brice Hill married Margaret C. Gardner and brought her and Charley Pinney, a 15 or 16-year-old lad, to live in the old home.

About the 1st of March, 1859, Rodger Luckham, with his two daughters, Mary and Susan, and Robert Sweeten, his stepson, Alfred Atkinson and Charley Atkinson, his brother, two little Englishmen, and their families, all from Mill Creek, arrived at where Mendon City now stands. Following them in quick succession were James H. Hill, Isaac Sorensen and Peter Larsen, also from Mill Creek, and James G. Willie from the Eighth ward of Salt Lake City, where he had served as bishop. John Hill Richards and his brother, Hyrum Thomas Richards, a lad 10 years of age, also from Mill Creek, arrived a few days later. After planting some wheat and vegetables, the Richards boys immediately commenced building a house of quaking-asp logs, which were cut and snaked or hauled from the banks of the "Big Sec" at where the hollow enters the southwest corner of Mendon. Isaac Sorensen, aided by his brother Peter Sorensen, then living at Maughan's Fort, also commenced building a log house in the "Old Fort" at Mendon about the same time; but it appears that the Rich-

ards house was the first completed and used as a dwelling. August 10th, 1859, Jesse W. Fox, Sr., a surveyor from Salt Lake City, surveyed and laid out this "Old Fort." At this time the other pioneers were all living in their tents and covered wagons. Owing to the hostility of the Indians at this time, the very few women were taken to Maughan's Fort for safety and the greater number of men went there to stay also, but would return at intervals to work on their farms. Robert and Alexander Hill were among this number. Robert Sweeten, one of Mendon's first pioneers, states: That Mendon is "easily" the second oldest town in Cache Valley; that on July 4th, 1859, after the farmers at Mendon had all their crops planted, and their grains were up and looking fine, that he, Robert B. Hill and Margaret Gardner Hill, his wife, all drove to Maughan's Fort in a wagon, where a dance was being held, and the people were dancing on split quaking-aspen poles. They then drove to the east side of the valley, where Providence now stands; that there were no signs of a settlement there, save four or five wagons camping under the bushes, and the men were planting and seeding the land. He further states that they then drove to where Logan now stands, and the same conditions prevailed there. In speaking of Mendon, Bancroft, the historian, says: "About five miles to the west (northwest) of Wellsville, the settlement of Mendon was commenced in 1857, by Alexander and Robert Hill." (History of Utah by Hubert H. Bancroft, p. 597.) Walter G. Paul, Mendon's newspaper correspondent, states in a footnote that "Wm. Gardner, Alexander B. Hill and Robert B. Hill were the first settlers of Mendon." But as a matter of fact, Wm. Gardner never settled at Mendon at all. He settled at Gardner's Creek, a suburb, two and one-half miles south of Mendon.

In order to make Walter G. Paul's statement correct, that "Wm. Gardner, Alexander B. Hill and Robert B. Hill were the first settlers of Mendon," then we must recognize the following facts, viz: that Gardner's Creek, which was afterwards known as Mendon Mill, was part of Mendon City. This would require no great expansion of the human imagination, because William Gardner and his wife, Janette Livingston and their six following named children, Neal, Duncan, Margaret, Brigham, Heber and Henry, all left Mill Creek in the autumn of 1856, and settled at Gardner's Creek, in Cache Valley, about 2½ miles south of Mendon City, proper. This is proven by the fact that Mrs. Margaret G,

Luckham and her husband, Roger Luckham, went to visit her brother, William Gardner, and family at Gardner's Creek in the fall of 1856. While there Roger Luckham and his wife concluded to return and establish a home at where Mendon Fort was afterwards built, which Mr. Luckham and family, (his wife having died in 1858) did in the spring of 1859. That William Gardner and family were living at Gardner's Creek in the winter of 1856, is evidenced by the fact that when John Gardner, his eldest son, was frozen in December, 1856, his body was taken to Gardner's Creek for burial. The Mendon people built the great dam there in 1861 to irrigate the farm land on the north and east. George Thurston built the Mendon grist mill there in 1864, and he and his family and his miller, John Lea and his family, were all members of Mendon Ward. To recapitulate: Gardner's Creek was a part of and belonged to Mendon. It was settled by William Gardner and his family in the fall of 1856, about the same date of Wellsville's colonization.

In the spring of 1859, Charles Shumway, then living at Maughan's Fort, and his son, Andrew P. Shumway, came to Mendon and took up farms. Charles Shumway was authorized to take charge of the public affairs of the new settlement, which he did until his son, Andrew P. Shumway, was ordained and set apart as the bishop of Mendon ecclesiastical ward on the 19th day of December, 1859, and he, the son, served as such for ten years thereafter. Thick and fast, other people were arriving at the Mendon Fort: Ralph Forster, Wm. Findley, Charles Bird and Wm. Bird, with their families, arrived from the Cottonwoods, and Winslow Farr, from Ogden; Jasper Lemmon, Abraham Sorensen and Nicholas Sorenson, all from Mill Creek, and Andrew Andersen, from Salt Lake City, with their respective families, came during the spring and summer of 1859. Joseph H. Richards arrived in July of the same year. The remainder of the Richards family, including the father and mother, John K. and Agnes Richards, and the children, Rachel, Alexander and Daniel, arrived on Christmas night, 1859; Agnes arrived later. Alexander H. Hill and his wife, Jane Park, William H. Hill and his wife, Mary C. Sorensen, arrived from Mill Creek early in the spring of 1860, and their father, Alexander Hill, Jr., came and located a farm. Geo. W. Baker, Albert M. Baker and Amenzo W. Baker, all from Salt Lake City, and Manning Rowe and his family from Payson, all came to Mendon in the spring of 1860. On August 10th, 1859, when Jesse W. Fox surveyed and laid out the plat for

Mendon Fort, he also, with the aid of Joseph H. Richards, Robert Sweeten and others, surveyed and laid out the plot of Mendon farms lying east, north and south of Mendon as far as Gardner's Spring and Creek, where Mendon Grist Mill was afterwards established by George Thurston.

In the winter of 1859-60, James G. Willie, John H. Richards, Robert Sweeten, Isaac Sorensen, and, perhaps, others, went into the mountains east of Cache Valley and chopped down long pine logs, with which to build a public house for the hamlet of Mendon; and other men went into the canyons on the west side of the valley for the same purpose. During the spring of 1860, a public house was built there. It was 18 feet wide and 24 feet long, and served for worship, schools and recreation. On one occasion, when Brigham Young, Heber C. Kimball and other Church authorities were making a tour of Cache Valley, Heber C. Kimball suggested that the fort be named Mendon City in remembrance of Mendon City in New York State, where he and Brigham formerly resided. This suggestion was gladly accepted. Mary Ann Sorensen, widow of Hyrum H. Hill, and daughter of Abraham Sorensen and Marie Jensen, being born February 19th, 1860, has the distinction of being the first child born at Mendon. Matthew M. Forster, son of Ralph and Margaret Forster, born March 29th, 1860, was the second child born there. Alexander Park Hill, son of Alexander H. Hill and Jane Park, born September 20th, 1860, was the third child. Alexander Joseph Hill, born December 12th, 1860, the son of William H. Hill and Mary C. Sorensen, and now the first vice-president of the Hill Family Organization, has the honor of being the fourth child born there.*

Early in the spring of 1861 a United States post office was established in Mendon and James G. Willie was appointed postmaster. In the winter of 1860-61, the first school was opened at Mendon and Amenzo W. Baker and Jasper Lemmon became the first school teachers, followed by Adam Craig Smyth and John Donaldson. In the early spring of 1861 the Mendon people turned out en masse with their axes, picks and shovels, their teams and slab-scrapers to construct the "Big Dam" across Gardner's Creek to irrigate the farm land on the northeast, the east and southeast of these springs. They succeeded in diverting the water onto their lands early enough to irrigate their growing crops this

* Alexander Joseph died at his home in Granger, Utah, Nov. 26, 1926, and was buried in Mill Creek cemetery.

summer. September 27th, 1861, John Hill Richards, returning from Salt Lake City, where he had been for medical treatment, died near Weber River bridge, south of Ogden. His sister Agnes and her husband, Geo. W. Baker, who were with him, brought his corpse to Mendon for burial. He was the first one to be interred in the Mendon City cemetery, September 30th, 1861. In the spring of 1862, under the general direction of the Perpetual Emigration Fund, Peter Larsen and Isaac Sorensen started for Omaha, Neb., with two ox-teams to bring the immigrating Saints to Utah. Henry Hughes came with his family from Cottonwood to Mendon in the same year. In 1863 the Mendon people responded again by sending two ox-teams to the Missouri river for the poor immigrating Saints. Ralph Forster and Jasper Lemmon were the teamsters. In the spring of 1862 or 1863, Nicholas Sorensen, Roger Luckham, Robert Sweeten and John K. Richards planted flax seed from which they raised flax and made jute from the bark, which was converted into warp to be used in the manufacture of "home-spun" clothing and grain sacks. John K. Richards planted hemp seed and raised hemp on the north side of the old Richards farm, northeast of Mendon, and diverted water from Three Mile Creek to irrigate it. The seeds were used as feed for poultry, etc., and ropes and cords were made from the bark. In the spring of 1864, a town plat was surveyed by James H. Martineau and the families began leaving the "Old Fort," and moving onto their city lots of $1\frac{1}{4}$ acres each, eight of which formed a ten acres square. Until this time, the people had been living in the fort, with one principal street running east and west, and a tier of houses on either side, which formed a fortification against the Indians. In the spring of 1864, Joseph H. Richards was called by the Church to drive a team across the plains to Omaha for the poor immigrating Saints. He started with his father's brand new wagon, drawn by four yokes of oxen. Other families of Mendon had furnished the use of these oxen for this season's trip. This labor and the use of the wagons and teams were furnished gratuitously, with the exception of receiving credit on the tithing books for labor performed.

Thomas B. Graham, father of Caroline Graham Hill and father-in-law of Archibald N. Hill, was born August 12, 1807, at Weymouth, England, and came to Alabama with his father. He later became a slaveholder in the Southern States. He was killed by a grizzly bear November 24th, 1864, on the banks of the Little Bear (Muddy) river, south-

east of Mendon. The name of this man gives rise to the following "bear story," related in the words of Joseph H. Richards, one of the principal participants. This story remained fresh on the memories of all the old settlers of Mendon while they lived, and still lingers fresh in the memories of their children, and will be handed down to future generations as one of the historical events of Mendon and Wells-ville. It cast a gloom of sorrow over the good people of these cities. She was a monstrous bear, and gave rise to the talk that she was as big as a cow and weighed 1,000 pounds. On the morning of November 24th, 1864, Andrew P. Shumway and his father-in-law, Thos. B. Graham, started for a load of willows with a sleigh drawn by a pair of mules. They drove about 3½ miles southeast of Mendon Fort to the Little Bear River, known as the "Muddy River." Father Graham stood his rifle against a clump of growing hawthorns, and carrying his axe proceeded into the thicket on the banks of the river, while Shumway commenced unhitching his team. Shumway's attention was immediately attracted to his father-in-law in the grasp of a monstrous grizzly bear. Shumway jumped to his sledge, wheeled his team about and started with a bound toward home. Richards writes: "I think it was during the first snow of the winter of 1864. I was riding a horse, when Andrew Shumway came into the 'Old Fort' with a pair of mules and a sleigh—mules on a full run. I was the first person he approached. He said: 'I suppose Father Graham has been killed by a bear!' I lost no time in getting my pistol and following his sleigh tracks as fast as the horse could go, and I was on a good horse. I found the old man 3½ miles from home, lying on his back dead, with his neck broken and his head nearly severed from his body; a bite or bites by the bear, (as I supposed), and a bite in the groins, and both legs broken about the ankles. His axe was lying a short distance away, and his small bore rifle was standing against some haw-bushes. I followed the tracks of a bear and two yearling cubs. I tracked them to where they had gone into the brush or hawthorn thicket on an island that had been entirely surrounded by water, but was frozen over, and three or four inches of snow lay on top of the ice. By this time Brad Bird (or Robert Sweeten), and then Joe Baker came. Baker (or Sweeten) and myself proposed going in after the bear. I went in first, Baker (or Sweeten) following. I had Graham's gun and an old dragoon Colt's revolver. The brush was so thick overhead that we were obliged to lay down on our

horses. I had the butt end of the gun forward, and when the bear rose on her hind feet, about ten feet in front of me, I tried to turn my gun around, but could not. I said to Baker (or Sweeten), 'We have no business with our horses in here.' So we tried to retreat, but Baker's (or Sweeten's) bridle caught in the brush, and, of course, our retreat was somewhat impeded. Then we decided to get a dog and send him in to entice the bear out. I being the only one who had a dog, started for him, but before I returned with the dog, several men had gathered at the scene of trouble, some from Mendon and some from Wellsville. Among this number were Uncle Daniel Hill and Cousin Robert Hill, from Wellsville, and Cousin James H. Hill from Mendon. Just as I was nearing the place, I heard the shots of the guns, and the bear was lying dead as I came up. They said that Uncle Daniel had said, 'Boys, let's go in and get the bear!' and with that he started up the trail, which was about $3\frac{1}{2}$ or 4 feet above the ice around the island. James Hill was next to him, and others prepared to follow. They had just started into the brush, when the bear reared up. Uncle shoved the muzzle of his big yawger into her mouth and tried to shoot, but it missed fire. Jim shot her over Uncle's shoulder. Uncle was pretty full of whiskey. I shot one of the cubs, I suppose it would weigh about 200 pounds, the mother 600 pounds. This cub was fairly good eating. The other cub got away, and ran to the western mountains. Andrew Shumway and myself took Brother Graham's corpse to Salt Lake City for burial."

In 1864, a stone chapel was built, which was 28 feet wide and 45 feet long. At the time of its completion, this chapel was considered to be the finest church in Cache Valley. Mendon City was incorporated; a mayor, city council, city marshal and justice of the peace were elected. Geo. W. Baker was the first mayor, and Joseph H. Richards the first city marshal. Ten years later Alexander W. H. Richards became marshal, and in 1884, Daniel B. H. Richards was elected city marshal. In 1866, the settlers of Mendon commenced building a stone wall around their "meeting house," as a means of self-protection against the wiley, treacherous Indians. This stone wall was six feet high, and enclosed about an acre of land. Bastions were built at the northeast and southwest corners, with portholes to guard each side of the outer wall.

AS I REMEMBER IT: In the month of May, 1866, an Indian was killed at Mendon, by some self-constituted per-

son or persons. Myself, a lad in my thirteenth year, and my nephew, David M. Rowe, a lad of ten, were herding our fathers' sheep on the grazing land about one-half mile south of Mendon. Times were still troublesome with the turbulent Indians. An erect and stalwart Indian, aged 28 or 30 years, leisurely walking by, stopped. He viewed, with longing admiration, the fat, long-wooled wethers, for they were yet unshorn. He spoke of trading his blanket or buying a sheep for \$5.00. I answered him in his own language, (for I could then speak Shoshone), that the sheep were not ours and we could not sell or trade them. He passed on to Mendon. The next day it was reported that the Indian was espied, by a neighbor, lurking around the corral and haystacks of a farmer, perhaps for the purpose of stealing horses; that this neighbor put two other men wise, (who were no more circumspect than himself), and they were asked to guard the Indian during the night; that a scuffle ensued during the night between the Indian and the two men, in which the stalwart brave was becoming victor of the one, but was slain by the other, and that next morning at the break of day, the Indian was buried some place near the Little Rocky Point. The public was never taken into confidence with this affair, hence it has always remained a mystery with the people what became of the Indian, and who were the perpetrators of the deed. Suspicions were strong and rife, but circumstantial evidence was weak, and the best of evidence could not be procured. The people of Mendon and Cache Valley, however, were soon called upon to appease the wrath and vengeance of the Indians by making them a liberal donation of flour and beeves.

The suspicious circumstances under which this Indian disappeared were brought to the attention of Brigham Young. I have often heard it said that he predicted: The right hand of the man who slew that Indian would "wither" and become helpless; and that this man and his accessory to the crime would never prosper. I can and do hereby truthfully bear record, that the right hand of one of the men, upon whom this suspicion rested did "wither" and become practically useless, and so remained until the time of his death. And neither of these men prospered financially or otherwise during the remainder of their earthly career.

April 1st, 1869, a co-operative mercantile store was organized at Mendon, with Jas. G. Willie as general manager and chief clerk. He labored under the directions of a board of directors. Their motto was "Small profits and quick returns."

This company flourished and did a good business under the general management of Jas. G. Willie, assisted by Alfred Gardner. Later it was under the management of Henry Hughes and Andrew Andersen, with Alfred Gardner as chief clerk, aided by Jemima Forster. This store finally became financially embarrassed and ceased to prosper. In the winter or spring of 1891, Hyrum T. H. Richards purchased the store and all its property, and successfully operated it, together with his business as a grain and livestock merchant, till the time of his death, October 18th, 1915.

In the summer of 1867 and 1868 the gardens and farm products were devastated not only at Mendon, but all over Cache Valley, by innumerable, monstrous black crickets and flying grasshoppers. Men, women and children turned out en masse, to wage war against this encroaching pest. The crickets were driven into and under thinly-strewn straw on the surface of mother earth, and then burned or enticed and driven into concave trenches and permitted to die of starvation. The stench, which then and therefrom arose, seems yet (in my imagination) to penetrate and linger in my nostrils, and produce a sickening suffocation. The grasshoppers were on the wing the whole of the day, until late in the afternoon. The noonday sun was visible only as we see dimly the eclipsed sun through a smoked glass. When they alighted upon a field of oats, or upon acres of newly-headed wheat, in the well-spent afternoon, and were not driven from their lurking place, there they remained during the whole of the night; and like the ground-squirrels, busied themselves in nibbling, chiseling and chopping off the heads of the grain. When the farmer came next morning to view his fields of growing grain; alas! what should he behold, but the surface of the earth literally strewn with grains of oats and heads of wheat; if, perchance the heads of wheat were not completely severed, then he was reminded of the "weeping willow by the brook." Next morning at the hour of ten, these flying devastating intruders rose to the sky and winged their way to an unknown region, there to pester other agriculturalists, and their vacancies were soon filled with other myriad swarms.

In June, 1866 (or 1868) a Women's Relief Society was organized in Mendon, with Elizabeth A. Willie as its president. The principal objects of this association were to assist the poor, administer unto the wants of the afflicted, comfort those who were called upon to mourn, and to do good unto the members of the Church in general. On April

7th, 1869, the town of Mendon was plunged into sorrow, owing to the fact that George Thurston's daughter, two years and five months old, suddenly disappeared from Gardner's Creek or Mendon Mill, midway between Mendon and Wellsville. This event produced profound sorrow throughout Cache Valley, and particularly among the people of Mendon and Wellsville. These residents turned out en masse to drag the great mill-pond. A posse of volunteers was raised who followed the directions of a professed astrologer, Enoch Hargraves of Providence, Cache County, in quest of the Indian tribes, whom he said had kidnapped the child. At times he would look through his "peep-stone," and the tears would gush from his eyes. On one of these occasions he said: "See! That filthy black squaw is trying to make the little white girl nurse at her black breasts!" Two weeks were spent in vain, searching for the lost girl. It was never definitely known whether she went to a watery grave, or spent the remainder of her days dwelling in tents and roaming with the nomadic Indians.

May 10th, 1869, Andrew P. Shumway, then the bishop of Mendon, and brother-in-law of Archibald N. Hill, was called as a missionary to Great Britain, where he labored as missionary until the 16th of August, 1871. At the time of Bishop Shumway's departure for England he was not released from the bishopric; but Henry Hughes was appointed "acting bishop" during Shumway's absence. October 7th, 1872, Henry Hughes was ordained bishop of Mendon Ward and acted as such until October 8th, 1873, at which time he went as a missionary to Wales, and Ralph Forster served as "acting bishop" until the return of Bishop Hughes in 1875. December 19th, 1872, the first railroad steam engine—nicknamed "John W. Young"—with its tender, ran into Mendon City on the Utah Northern Railway. December 22nd, 1872, the first railroad train, including one passenger car, one box car and a couple of flat cars, drawn by a steam engine, ran into Mendon City on the Utah Northern Railway, and the children were invited to take a ride. Though the grasshopper scourge of last year had laid the farms in ruin around Mendon and throughout the Valley, yet this pest had not obstructed the railroad improvement; for the men and boys turned out with their picks, shovels, scrapers and teams, and soon brought the steam whistle to their doors. Cache Valley was thus connected with Ogden by rail, and Ogden was in touch with Salt Lake City by means of the Utah Central Railway.

In the spring of 1874, the United Order was organized, established and put in working order at Mendon. They plowed, sowed, reaped and mowed their farms and did their threshing in common. They built and had the money ready to equip a first-class dairy, nestling among the foot-hills of the western mountains on the farm now owned by Rachel R. Baker. Twenty men joined this order, and Joseph H. Richards was chosen as its general manager. Among the number who labored in this United Order were: Ralph Forster and his son Robert, Robert Sweeten, the three Baker brothers—Jarvis, George and Albert; Isaac and Peter Sorensen, Andrew Andersen, Ole Sonne, Peter Larsen, Joseph Wood, Traugott Stumpf, John K. Richards and his four sons, Joseph, Hyrum, Alexander and Daniel, et al. Upon the return of Bishop Hughes from his mission to Wales in the autumn of 1875, he resumed the office of bishop. Ralph Forster retired and the United Order ceased at Mendon. December 30th, 1875, the first Young Men's Mutual Improvement Association was organized at Mendon, with John Donaldson as its president. On July 7th, 1875, the majority of the adults at Mendon were rebaptized in the Little Bear river, near the mouth of Logan river. Some few others of the Mendon people were rebaptized at other dates in July of the same year.

In the winter of 1876, the Church authorities called for colonization missionaries to locate settlements in Arizona. Bishop Henry Hughes called upon Joseph H. Richards, the only man called from Mendon, who responded willingly to the call. He sold everything that he owned at Mendon, and on February 8th, 1876, (with 12 inches of snow covering the ground), with his wife and three little children, two wagons and horse teams, and Peter Shumway as teamster, he started for an unknown destination. With many other families from all parts of Utah, he finally arrived at a barren, desolate spot on the left banks of the Little Colorado river in Navajo County, Arizona, where the town of Camp Obed was located; and he was chosen presiding officer. October 25th, 1877, the Young Ladies' Mutual Improvement Association was organized at Mendon, with Larsine S. Richards, wife of Alexander W. H. Richards, as its president. June 3rd, 1879, the Primary Association was organized at Mendon, and Martha Z. Paul was elected its president. In September, 1879, a cooperative farm comprising 150 or 160 acres of land lying on the level between Mendon and Gardner's Creek was established. This farm was surveyed into five acre plats, and each man entering was allotted five acres of land;

but it was all farmed in common, and the proceeds were to be used in building temples,—supporting Sunday schools and missionaries. This plan did not endure many years.

Henry Hughes held the office of bishop at Mendon until April 26th, 1900, at which time he was released, and John H. Anderson of Logan was ordained to this office, and immediately assumed its functions. He also opened a small mercantile establishment at Mendon, but spent considerable time in managing his clothing store in Logan. After serving as bishop of Mendon Ward for three years, John H. Anderson was released from this office, and on April 26th, 1903, Mormon Delbert Bird, son of Emerine Gardner Bird, and grandson of Daniel Hill, the miller, was ordained and set apart as bishop of Mendon Ecclesiastical Ward, by Apostle M. F. Cowley. This office Bishop Bird held until April 11th, 1920.

Mendon City, located on the west side of Cache Valley, at the foot of a high, narrow range of mountains, and about seven miles due west of Logan, has the agricultural advantage of deep, black, alluvial soil, and swift-running streams of clear, cold, crystal-like water. The culinary water system, which was installed March 6th, 1912, is among the best in the state of Utah. In the summer of 1915, the electric railway trains ran into Mendon, and by a loop this railway later connected Mendon with all cities on the west, south, east and northern parts of Cache Valley and southern Idaho. The electric lighting system was installed at Mendon by the Utah Power and Light Company in the summer of 1916.

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